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THE
ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING
SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE
LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *historice res ipsæ* narrentur, *judicium*
“ *parcius* interponatur.” *BACON de historia literaria conscribenda.*

V O L. XV.

FROM JANUARY TO MAY INCLUSIVE, 1793.

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M DCC XCIII.



Academiae Cantabrigiensis
Liber.

T H E
ANALYTICAL REVIEW,

For JANUARY, 1793.

P O E T R Y.

ART. I. *The Iliad and Odyssey of Homer, translated into English Blank Verse.* By W. Cowper, of the Inner Temple, Esq. 2 Vols, 4to. 1150 p. Price 2l. 12s. 6d. in Boards. Johnson. 1791.

TRANSLATORS of poetry may be arranged into two classes: those who without invention, but an ardent ambition for its honours, with powers of embellishment, harmony of diction, and elegance of taste, attempt to graft their own scyons on a solid stem; and those who, from real or imagined sympathy with the production of another, unable to perceive excellence through any other medium but that of their idol, renounce all individual consequence, swear to his words, and rank themselves under his banner. The first sacrifice their model to themselves and their age, the second sacrifice both to their darling original. Of both kinds of translation, the muses of this country have produced specimens: Mr. Pope's ranks foremost in the former, whether that of Mr. Cowper claim the same eminence in the latter class, we are now to inquire.

Though the ultimate end of poetry be to please, and the best include both instruction and pleasure at once, it will easily be perceived, that the laws which are to rule two species of translation so different cannot be the same. The laws which the first imposes are of its own creation and choice; the laws of the second resemble somewhat those which a master prescribes to his servant, they have little to gratify vanity, they are related to resignation, they are fidelity and simplicity with as much harmony and vivacity as is compatible with both; for the translator of Homer indeed, the difficulty will not be how much he shall sacrifice of these two last requisites, but how much he shall be able to obtain, or to preserve.

By *fidelity* some will understand the mere substitution of one language for another, with the intire sacrifice of idiom and metre, which belongs only to the literal translation of school-books. Fidelity, as Mr. C. himself has with equal happiness and precision defined it in his preface, is that quality which neither omits nor adds any thing to an authors stock, 'I have invented nothing,' says he, 'I have omitted nothing.' When we consider the magnificent end of epic poetry, to write for all times and all races, to treat of what will always exist and always be understood, the puny laws of local decorum and fluctuating fashions, by which the omission or modification of certain habits and

customs, natural but obsolete, is prescribed, cannot come into consideration. Such laws may bind the meaner race of writers. He who translates Homer knows that when Patroclus administers at table, or Achilles slays the sheep himself for Priam, a chief and a prince honour the chieftains and king who visit them, and disdain to leave to meaner hands these pledges of hospitality; and he translates faithfully and minutely, nor fears that any will sneer at such a custom, but those who sneer at the principle that established it. He neither 'attempts to soften or refine away' the energy of passages relative to the theology of primitive ages, or fraught with allegoric images of the phenomena of nature, though they might provoke the smile of the effeminate, and of the sophists of his day. This is the first and most essential part of the fidelity prescribed to a translator, and this Mr. C. has so far scrupulously observed, that he must be allowed to have given us more of Homer, and added less of his own, than all his predecessors; and this he has done with that simplicity, that purity of manner, which we consider as the second requisite of translation.

By *simplicity* we mean, what flows from the heart: and there is no instance of any translator known to us, who has so entirely transfused the primitive spirit of an ancient work into a modern language; whose own individual habits and bent, if we may be allowed the expression, seem to be so totally annihilated, or to have coalesced so imperceptibly with his model. He is so lost in the contemplation of his authors narrative, that in reading we no more think of *him*, than we do of *Homer* when he hurls us along by the torrent of his plan; no quaintness, no antithesis, no epigrammatic flourish, beckons our attention from its track, bids us admire or rather indignantly spurn the intruding dexterity of the writer: to have leisure to think of the author when we read, or of the artist when we behold, proves that the work of either is of an inferior class; we have neither time to inquire after Homer's birth-place or rank, when Andromache departs from her husband, nor stoop to look for the inscription of the artists name, when we stand before the Apollo.

Considering next the *harmony* of numbers, prescribed to the translator of a poet, Mr. C. himself allows that he has many a line 'with an ugly hitch in its gait,' and perhaps to those he acknowledges as such, and the copious list of others called forth in battle-array against him, no trifling file of equally feeble, harsh, or halting ones, might be added. Still we do not hesitate to give it as our opinion, founded on a careful perusal of the whole, that the style and the flow of his numbers are in general consonance with the spirit of the poem. In particular lines he may be inferior to many; we even venture to say that he has as often adopted or imitated the discords of Milton, as his flow of verse. The English Jupiter perhaps shakes his ambrosial curls not with the full majesty of the Greek; the plaintive tones of Andromache do not perhaps melt, or the reverberated bursts of Hector's voice break on our ear, with their native melody or strength; the stone of modern Sisyphus oppresses not with equal weight, or rebounds with equal rapidity as that of old: the hoarseness of northern language bound in pebbly monosyllables, and almost always destitute of decided quantities, must frequently baffle the most vigorous attempt, if even no allowance were made for the terror that invests a celebrated passage, and dashes the courage of the translator with anxiety and fear.

Still

Still, if Mr. C. be not always equally successful in the detail, his work possesses that harmony which consists in the variety of well-poised periods, periods that may be pursued without satiety, and dismiss the ear uncloyed by that monotony which attends the roundest and most fortunate rhyme, the rhyme of Dryden himself.

The chief trespass of our translator's style, and it will be found to imply a trespass against his fidelity and simplicity, is no doubt the intemperate use of inversion, ungraceful in itself, contrary to the idiom of his language, and what is still worse, subversive of perspicuity, than which no quality distinguishes Homer more from all other writers: for Homer, though fraught with every element of wisdom, even in the opinion of a critic* to no heresy more adverse than that of acknowledging faultless merit, whether ancient or modern, Homer, with all this fund of useful doctrine, remains to this day the most perspicuous of poets, the writer least perplexed with ambiguity of style. His tale is so clearly told, that even now, as of yore, he is or may be the companion of every age and almost every capacity, at almost every hour. This perspicuity is perhaps not to be attained by the scantiness of modern grammar; it is perhaps not to be fully expected from the inferior powers of the most attentive translator, wearied with labour, and fancying that to be clear to others which is luminous to him: but this we cannot allow to be pleaded every where in excuse of our translator's ambiguities, after the ample testimony he bore in his preface to the perspicuity of his author. Such palliation indeed will not be offered by him who tells us, that not one line before us escaped his attention. We decline entering into particulars on this head, partly because Mr. C. cannot be ignorant of the passages alluded to, partly because sufficient, and even exuberant pains have been taken by others to point them out to the public.

But if the translator often deviate from his model in so essential a requisite, he scrupulously adheres to another of much less consequence, the observance of those customary epithets with which Homer distinguishes his gods and heroes from each other. As most of these are frequently no more than harmonious expletives of the verse, often serve only as a ceremonious introduction to his speakers, we are of opinion that he might at least have sometimes varied them with advantage to his verse, and for the greater gratification of his reader. He who thought it a venial licence to deviate in the first line of his work from the text, who cries 'woe to the land of dwarfs†', who makes his hero often 'the swiftest of the swift', tinges the locks of Menelaus with 'amber,' and varies Eumæus from plain swineherd, to 'the illustrious steward or noble pastor of the styes,' he surely might have saved us from the 'archer-god,' the 'cloud-assembler Jove,' the 'city-spoiler chief,' the 'cloud-assembler deity,' &c. &c., or in mercy to our debauched ears have meditated combinations more consonant to verse and language. Their casual omission would not have proved a greater infidelity than that which made him disregard names and epithets, expressively repeated in the original,

* Samuel Johnson.

† *Iliad* III. v. 6.

Ἀνδρασι συγμαιομεν πόνοι καὶ κτῆρα φερέμεν

of which that of Asius the Hyrtacide in the catalogue* is a striking instance.

Homer is ample, and the translator studies to be so, and generally with success; but Homer is likewise concise where Mr. C. is often verbose, and where by more careful meditation or more frequent turning of line and period he might have approached his master. Homer finishes, but like nature, without losing the whole in the parts: the observations which the translator offers on this in the preface we are tempted to transcribe. Pref. p. xv.

The passages which will be least noticed, and possibly not at all, except by those who shall wish to find me at a fault, are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult also, without sinking below the level of poetry, to harness mules to a waggon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.

To this remark, founded on truth, we could have wished Mr. C. had added the reason why Homer contrived to be minute without being tedious, to appear finished without growing languid, to accumulate details without losing the whole; defects which have invariably attended the descriptions of his finished followers, from Virgil and Apollonius, down to Ariosto, and from him to the poets of our days, Milton alone excepted. It is, because he never suffered the descriptions that branched out of his subject to become too heavy for the trunk that supported them; because he never admitted any image calculated to reflect more honour on his knowledge than on his judgment; because he did not seek but find, not serve but rule detail, absorbed by his great end; and chiefly because he, and he alone, contrived to create the image he described, limb by limb, part by part, before our eyes, connecting it with his plot, and making it the offspring of action and time, the two great mediums of poetry. The chariot of Juno is to be described†: it is not brought forth as from a repository, tamely to wait before the celestial portico, and subjected to sinical examination, the action all the while dormant: on the spur of the moment, Hebe is ordered to put its various parts together before our eyes, the goddess arranges her coursers, mounts, shakes the golden reins and flies off with Minerva, and our anticipating expectation, to the battle. Agamemnon is to appear in panoply‡: we are not introduced to enumerate greaves, helmet, sword, belt, corslet, spear; they become important by the action only that applies them to the hero's limbs. We are admitted to the toilet of Juno§: no idle *étalage* of ornaments ready laid out, of boxes, capsules, and

* Iliad II. v. 837—8.

Τὴν αὐτὴν ὕψτακιδος ἡρῆ Ἀσίου, ἐρχαμὸν ἀνδρῶν,
Ἀσίου ὕψτακιδος.

† Iliad v. v. 722—31.

‡ Iliad XI. v. 15 Seq. Conf. Iliad II. v. 42. Seq.

§ Iliad XIV. v. 170. Seq.

cosmetics; the ringlets rise under her fingers, the pendants wave in her ears, the zone embraces her breast, perfumes rise in clouds round her body, her vest is animated with charms. Achilles is to be the great object of our attention, his shield a wonder*; heaven, earth, sea, gods, and men are to occupy its orb: yet, even here he deviates not from his great rule, we see its august texture rise beneath the hammer of Vulcan, and the action proceeds with the strokes of the celestial artist. Where description must have stagnated, or suspended action, it is confined to a word, 'the sable ship, the hollow ship,' or dispatched with a compound, 'the red-prowed ship,' 'the shadow-stretching spear.' If the instrument be too important to be passed over lightly, he, with a dexterity next to miraculous, makes it contribute to raise the character of the owner, The bow of Pandarus is traced † to the enormous horns of the mountain-ram, and its acquisition proves the sly intrepidity of the archer who bends it now. The sceptre of Agamemnon ‡ becomes the pedigree of its wearer: it is the elaborate work of Vulcan for Jupiter, his gift to Hermes, his present to Pelops, the inheritance of Atreus, the shepherd-staff of Thyestes, the badge of command for Agamemnon. Thus Homer describes; this is the mystery without which the most exquisite description becomes an excrescence, and only clogs and wearies the indignant and disappointed reader. Poetic imitation, we repeat it, is progressive, and less occupied with the *surface* of the object than its *action*; hence all comparisons between the poet's and the painter's manners, ought to be made with an eye to the respective end and limits of either art: nor can these observations be deemed superfluous, except by those who are most in want of them, the descriptive tribe, who imagine they paint what they only perplex, and fondly dream of enriching the realms of fancy, by silly excursions into the province of the florist, chemist, or painter of still life.

Proceeding now to lay before the reader specimens of the translation itself, we shall select passages which by their contrast may enable him to estimate the variety of our author's powers, to poise his blemishes and beauties, and to form an idea of what he is to expect from a perusal of the whole. To exhibit only the splendid, would have been insidious; it would have been unfair to expose languor alone; we have pursued a middle course, and when he has consulted the volumes themselves, the reader, we trust, will pronounce us equally impartial to the author and himself.

Juno, entering her apartment to array herself for her visit to Jupiter on Gargarus, is thus described:—*Iliad*, B. xiv. p. 365.

She sought her chamber; Vulcan her own son
That chamber built, He framed the solid doors,
And to the posts fast closed them with a key
Mysterious, which, herself except, in heav'n
None understood. Entering she secured
The splendid portal, First, she laved all o'er
Her beauteous body with ambrosial lymph,
Then, polish'd it with richest oil divine

* *Iliad* xviii. v. 478—607.

† *Iliad* iv. v. 105—111.

‡ *Iliad* ii. v. 101—8.

Of boundless fragrance; oil that in the courts
 Eternal only shaken, through the skies
 Breathed odours, and through all the distant earth.
 Her whole fair body with those sweets bedew'd,
 She pass'd the comb through her ambrosial hair,
 And braided her bright locks streaming profuse
 From her immortal brows; with golden studs
 She made her gorgeous mantle fast before,
 Ethereal texture, labour of the hands
 Of Pallas, beautified with various art,
 And braced it with a zone fringed all around
 An hundred fold; her pendants triple-gemm'd
 Luminous, graceful, in her ears she hung,
 And cov'ring all her glories with a veil
 Sun-bright, new-woven, bound to her fair feet
 Her sandals elegant. Thus, full attired
 In all her ornaments, she issued forth,
 And beck'ning Venus from the other pow'rs
 Of heav'n apart, the Goddess thus bespake.

' Daughter belov'd! Shall I obtain my suit,
 Or wilt thou thwart me, angry that I aid
 The Grecians, while thine aid is given to Troy?

' To whom Jove's daughter Venus thus replied,
 What would majestic Juno, daughter dread
 Of Saturn, sire of Jove? I feel a mind
 Disposed to gratify thee, if thou ask
 Things possible, and possible to me.

' Then thus with wiles veiling her deep design
 Imperial Juno. Give me those desires,
 That love-ekindling pow'r by which thou sway'st
 Immortal hearts, and mortal, all alike.
 For to the green earth's utmost bounds I go,
 To visit there the parent of the Gods,
 Oceanus, and Tethys his espoused,
 Mother of all. They kindly from the hands
 Of Rhea took, and with parental care
 Sustain'd and cherish'd me, what time from heav'n
 The Thund'rer hurl'd down Saturn, and beneath
 The earth fast bound him and the barren Deep.
 Them go I now to visit, and their feuds
 Innumerable to compose; for long
 They have from conjugal embrace abstain'd
 Through mutual wrath, whom by persuasive speech
 Might I restore into each others' arms,
 They would for ever love me and revere.

' Her, foam-born Venus then, Goddess of smiles,
 Thus answer'd. Thy request, who in the arms
 Of Jove reposest the omnipotent,
 Nor just it were nor seemly to refuse.

' So saying, the cincture from her breast she loos'd
 Embroider'd, various, her all-charming zone.
 It was an ambush of sweet snares, replete
 With love, desire, soft intercourse of hearts,

And

And music of resistless whisper'd sounds
That from the wisest steal their best resolves;
She placed it in her hands and thus she said.

'Take this—this girdle fraught with ev'ry charm,
Hide this within thy bosom, and return,
Whate'er thy purpose, mistress of it all.

'She spake; imperial Juno smiled, and still
Smiling complacent, bosom'd safe the zone.'

Euphorbus falls thus, under the spear of Menelaus: *Iliad B. xviii*

p. 452. v. 60.

'Sounding he fell; loud rang his batter'd arms.
His locks, which even the Graces might have own'd,
Blood-sullied, and his ringlets wound about
With twine of gold and silver, swept the dust.
As the luxuriant olive by a swain
Reared in some solitude where rills abound,
Puts forth her buds, and, fann'd by genial airs
On all sides, hangs her boughs with whitest flow'rs,
But by a sudden whirlwind from its trench
Uptorn, it lies extended on the field,
Such, Panthus' warlike son Euphorbus seem'd,
By Menelaus, son of Atreus, slain
Suddenly, and of all his arms despoil'd.
But as the lion on the mountains bred,
Glorious in strength, when he hath seiz'd the best
And fairest of the herd, with savage fangs
First breaks her neck, then laps the bloody paunch
Torn wide; meantime, around him, but remote,
Dogs stand and swains clamouring, yet by fear
Repress'd, annoy him not or dare approach;
So there, all wanted courage to oppose
The force of Menelaus, glorious Chief.'

The beauty of this passage will no doubt prompt Mr. C. to revise the words descriptive of the olive's gender. He cannot possibly have had an eye to the passage in the xi. B. of the *Odyssey*, relating to the spirit of *Tiresias*; the licence there, and the beauty obtained by it, are founded on very different principles.

With the following ample scene between *Achilles*, *Lycaon*, and *Asteropæus*, we conclude our extracts from the *Iliad*. B. xxi. p. 553. v. 119.

'Such supplication the illustrious son
Of Priam made, but answer harsh received.
'Fool! speak'st of ransom? Name it not to me.
For 'till my friend his miserable fate
Accomplish'd, I was somewhat giv'n to spare,
And num'rous, whom I seized alive, I sold.
But now, of all the Trojans whom the Gods
Deliver to me, none shall death escape,
'Specially of the house of Priam, none.
Die, therefore, even thou, my friend! What mean
Thy tears unreasonably shed and vain?
Died not Patroclus, braver far than thou?
And look on me—see'st not to what an height

My stature tow'rs, and what a bulk I boast?
 A king begat me, and a Goddeſs bore.
 What then! A death by violence awaits
 Me alſo, and at morn, or eve, or noon
 I periſh, whenſoe'er the deſtin'd ſpear
 Shall reach me, or the arrow from the nerve.

' He ceaſ'd, and where the ſuppliant kneel'd, he died.
 Quitting the ſpear, with both hands ſpread abroad
 He ſat, but ſwift Achilles with his ſword
 'Twixt neck and key-bone ſmote him, and his blade
 Of double edge ſank all into the wound.
 He prone extended on the champain lay
 Bedewing with his ſable blood the glebe,
 'Till, by the foot, Achilles caſt him far
 Into the ſtream, and, as he floated down,
 Thus in wing'd accents, glorying, exclaim'd.

' Lie there, and feed the fiſhes, which ſhall lick
 Thy blood ſecure. Thy mother ne'er ſhall place
 Thee on thy bier, nor on thy body weep,
 But ſwift Scamander on his giddy tide
 Shall bear thee to the boſom of the ſea.
 There, many a fiſh ſhall through the chryſtal flood
 Aſcending to the rippled ſurface, find
 Lycaon's pamper'd fleſh delicious fare.
 Die Trojans! 'till we reach your city, you
 Fleeing, and ſlaught'ring, I. This pleaſant ſtream
 Of dimpling ſilver which ye worſhip oft
 With victim bulls, and ſate with living ſteeds
 His rapid whirlpools, ſhall avail you nought,
 But ye ſhall die, die terribly till all
 Shall have requited me with juſt amends
 For my Patroclus, and for other Greeks
 Slain at the ſhips while I declined the war.

' He ended, at whoſe words ſtill more incenſed
 Scamander means deviſed, thenceforth, to check
 Achilles, and avert the doom of Troy.
 Meantime the ſon of Peleus, his huge ſpear
 Graſping, aſſail'd Aſteropæus ſon
 Of Pelegon, on fire to take his life.
 Fair Peribœa, daughter eldeſt-born
 Of Aceſſamenus, his father bore
 To broad-ſtream'd Axius, who had clasp'd the nymph
 In his embrace. On him Achilles ſprang.
 He, newly riſen from the river, flood
 Arm'd with two lances oppoſite, for him
 Xanthus embolden'd, at the deaths incenſed
 Of many a youth whom, mercy none vouchſafed,
 Achilles had in all his current ſlain.
 And now, ſmall diſtance interpoſed, they faced
 Each other, when Achilles thus began.

' Who art and whence, who dar'ſt encounter me?
 Hapleſs the fires whoſe ſons my force deſy.

' To whom the noble ſon of Pelagon.

Pelides,

Cowper's *Translation of Homer.*

Pelides, mighty Chief! Why hast thou ask'd
My derivation? From the land I come
Of mellow soil'd Pæonia far remote,
Chief leader of Pæonia's host spear arm'd;
This day hath also the eleventh ris'n
Since I at Troy arriv'd. For my descent,
It is from Axius river wide-diffused,
From Axius, fairest stream that waters earth,
Sire of bold Pelegon whom men report
My sire. Let this suffice. Now fight, Achilles!
So spake he threat'ning, and Achilles rais'd
Dauntless the Pelian ash. At once two spears
The hero bold, Atteropæus threw,
With both hands apt for battle. One his shield
Struck but pierced not, impeded by the gold,
Gift of a God; the other as it flew
Grazed his right elbow; sprang the sable blood;
But, overflying him, the spear in earth
Stood planted deep, still hung'ring for the prey.
Then, full at the Pæonian Peleus' son
Hurl'd forth his weapon with unsparing force
But vain; he struck the sloping river-bank,
And mid-length deep stood plunged the ashen beam,
Then, with his faulchion drawn, Achilles flew
To smite him; he in vain, meantime, essay'd
To pluck the rooted spear forth from the bank;
Thrice with full force he shook the beam, and thrice,
Although reluctant, left it; at his fourth
Last effort, bending it he sought to break
The ashen spear-beam of Æacides,
But perish'd by his keen-edg'd faulchion first;
For on the belly at his navel's side
He smote him; to the ground effused fell all
His bowels, death's dim shadows veil'd his eyes,
Achilles ardent on his bosom fix'd
His foot, despoil'd him, and exulting cried.
Lie there; though River sprung thou find'st it hard
To cope with sons of Jove omnipotent.
Thou said'st, a mighty River is my sire—
But my descent from mightier Jove I boast;
My father, whom the Myrmidons obey,
Is son of Æacus, and he, of Jove.
As Jove all streams excels that seek the sea,
So, Jove's descendents nobler are than theirs.
Behold a River at thy side—Let Him
Afford thee, if he can, some succour—No
He may not fight against Saturnian Jove.
Therefore, not kingly Acheloius,
Nor yet the strength of Ocean's vast profound,
Although from him all rivers and all seas
All fountains and all wells proceed, may boast
Comparison with Jove, but even He
Astonish'd trembles at his fiery bolt,
And his dread thunders rattling in the sky;

On opening the *Odyssey*, we present the reader with the interview of Ulysses and his mother in the shades, and the description of Tyro's amour with Neptune. *Odyss. B. xi. p. 254.*

She said; I ardent wish'd to clasp the shade
Of my departed mother; thrice I sprang
Toward her, by desire impetuous urged,
And thrice she flitted from between my arms,
Light as a passing shadow or a dream.
Then, pierced by keener grief, in accents wing'd
With filial earnestness I thus replied.

My mother, why elud'st thou my attempt
To clasp thee, that ev'n here, in Pluto's realm,
We might to full satiety indulge
Our grief, enfolded in each other's arms?
Hath Proserpine, alas! only dispatch'd
A shadow to me, to augment my woe?

Then, instant, thus the venerable form.
Ah, son! thou most afflicted of mankind!
On thee; Jove's daughter, Proserpine, obtrudes
No airy semblance vain; but such the state
And nature is of mortals once deceased.
For they nor muscle have, nor flesh, nor bone;
All those (the spirit from the body once
Divorced) the violence of fire consumes,
And, like a dream, the soul flies swift away.
But haste thou back to light, and, taught thyself
These sacred truths, hereafter teach thy spouse.

Thus mutual we conferr'd. Then, thither came,
Encouraged forth by royal Proserpine,
Shades female num'rous, all who consorts, erst,
Or daughters were of mighty chiefs renown'd.
About the fable blood frequent they swarm'd.
But I, confid'ring far, how I might each
Interrogate, and thus resolv'd. My sword
Forth drawing from beside my sturdy thigh,
Firm I prohibited the ghosts to drink
The blood together; they successive came;
Each told her own distress; I question'd all.

There, first, the high born Tyro I beheld;
She claim'd Salmoneus as her sire, and wife
Was once of Cretheus, son of Æolus.
Enamour'd of Enipeus, stream divine,
Loveliest of all that water earth, beside
His limpid current she was wont to stray.
When Ocean's God, (Enipeus' form assumed)
Within the eddy-whirling river's mouth
Embraced her; there, while the o'er-arching flood,
Uplifted mountainous, conceal'd the God
And his fair human bride, her virgin zone
He loos'd, and o'er her eyes sweet sleep diffused,
His am'rous purpose satisfied, he grasp'd
Her hand, affectionate, and thus he said.

Rejoice in this my love, and when the year

Shall

Shall tend to consummation of its course,
Thou shalt produce illustrious twins, for love
Immortal never is unfruitful love.
Rear them with all a mother's care; meantime,
Hence to thy home. Be silent. Name it not.
For I am Neptune, shaker of the shores.

So saying, he plunged into the billowy deep.
She, pregnant grown, Pelias and Neleus bore,
Both, valiant ministers of mighty Jove.'

The visit of Hermes to Calypso, and her abode, are thus described:
Odyss. B. v. p. 110.

' He ended, nor the Argicide refused,
Messenger of the skies; his sandals fair,
Ambrosial, golden, to his feet he bound,
Which o'er the moist wave, rapid as the wind,
Bear him, and o'er th' illimitable earth,
Then took his rod with which, at will, all eyes
He closes soft, or opes them wide again.
So arm'd, forth flew the valiant Argicide.
Alighting on Pieria, down he stoop'd
To ocean, and the billows lightly skimm'd
In form a sea-mew, such as in the bays
Tremendous of the barren deep her food
Seeking, dips oft in brine her ample wing.
In such disguise o'er many a wave he rode,
But reaching, now, that isle remote, forsook
The azure deep, and at the spacious grot,
Where dwelt the amber-tressed nymph arrived,
Found her within. A fire on all the hearth
Blazed sprightly, and, afar-diffused, the scent
Of smooth-split cedar and of cypress-wood
Odorous, burning, cheer'd the happy isle.
She, busied at the loom, and plying fast
Her golden shuttle, with melodious voice
Sat chaunting there; a grove on either side,
Alder and poplar, and the redolent branch
Wide-spread of Cypress, skirted dark the cave.
There many a bird of broadest pinion built
Secure her nest, the owl, the kite, and daw
Long-tongued, frequenter of the sandy shores.
A garden-vine luxuriant on all sides
Mantled the spacious cavern, cluster-hung
Profuse; four fountains of serenest lymph
Their sinuous course pursuing side by side,
Stray'd all around, and ev'ry where appear'd
Meadows of softest verdure, purpled o'er
With violets; it was a scene to fill
A God from heav'n with wonder and delight.
Hermes, heav'n's messenger, admiring stood
That sight, and having all survey'd, at length
Enter'd the grotto; nor the lovely nymph
Him knew not soon as seen, for not unknown
Each to the other the immortals are,

How far soever sep'rate their abodes.
 Yet found he not within the mighty chief
 Ulysses; he sat weeping on the shore,
 Forlorn, for there his custom was with groans
 Of sad regret t' afflict his breaking heart,
 Looking continual o'er the barren deep.
 Then thus Calypso, nymph divine, the God
 Question'd, from her resplendent throne august.*

With the subsequent passage of Ulysses' stratagem in the cave of Polypheme, we shall dismiss the *Odyssey*, and add a few observations.
Odys. B. ix. p. 207.

* Cyclops! thou hast my noble name inquired,
 Which I will tell thee. Give me, in return,
 The promised boon, some hospitable pledge.
 My name is * Outis; Outis I am call'd
 At home, abroad, wherever I am known.

So I; to whom he, savage, thus replied.
 Outis, when I have eaten all his friends,
 Shall be my last regale. Be that thy boon.

He spake, and, downward sway'd, fell resupine,
 With his huge neck asslant. All-conqu'ring sleep
 Soon seized him. From his gullet gush'd the wine
 With human morsels mingled, many a blast
 Sonorous issuing from his glutt'd maw.
 Then, thrusting far the spike of olive-wood
 Into the embers glowing on the hearth,
 I heated it, and cheer'd my friends, the while,
 Lest any should, through fear, shrink from his part.
 But when that stake of olive-wood, though green,
 Should soon have flamed, for it was glowing hot,
 I bore it to his side. Then all my aids
 Around me gather'd, and the gods infused
 Heroic fortitude into our hearts.
 They, seizing the hot stake rasp'd to a point,
 Bored his eye with it, and myself, advanced
 To a superior stand, twirl'd it about.
 As when a shipwright with his wimble bores
 Tough oaken timber, placed on either side
 Below, his fellow-artists strain the thong
 Alternate, and the restless iron spins;

* Clarke, who has preserved this name in his marginal version, contends strenuously, and with great reason, that Outis ought not to be translated; and in a passage which he quotes from the *Acta eruditum*, we see much fault found with Giphanius and other interpreters of Homer for having translated it. It is certain that in Homer the word is declined not as *στῆς-τινος*, which signifies no man, but as *στῆς-τιδος*, making *στῆς* in the accusative, consequently as a proper name. It is sufficient that the ambiguity was such as to deceive the friends of the Cyclops. Outis is said by some (perhaps absurdly) to have been a name given to Ulysses on account of his having larger ears than common.*

So, grasping hard the stake pointed with fire,
 We twirl'd it in his eye; the bubbling blood
 Boil'd round about the brand; his pupil sent
 A scalding vapour forth that singed his brow,
 And all his eye-roots crackled in the flame.
 As when the smith an hatchet or large axe
 Temp'ring with skill, plunges the hissing blade
 Deep in cold water, (whence the strength of steel)
 So hiss'd his eye around the olive-wood.
 The howling monster with his outcry fill'd
 The hollow rock, and I, with all my aids,
 Fled terrified. He, plucking forth the spike
 From his burnt socket, mad with anguish, cast
 The implement all bloody far away.
 Then, bellowing, he founded forth the name
 Of ev'ry Cyclops dwelling in the caves
 Around him, on the wind-swept mountain tops;
 They, at his cry flocking from ev'ry part,
 Circled his den, and of his ail enquired.
 What grievous hurt hath caused thee, Polypheme!
 Thus yelling to alarm the peaceful ear
 Of night, and break our slumbers? Fear'st thou lest
 Some mortal man drive off thy flocks? or fear'st
 Thyself to die by cunning or by force?
 Them answer'd, then, Polypheme from his cave.
 Oh, friends! I die, and Outis gives the blow.
 To whom with accents wing'd his friends without.
 If no * man harm thee, but thou art alone,
 And sickness feel'st, it is the stroke of Jove,
 And thou must bear it; yet invoke for aid
 Thy father Neptune, sov'reign of the floods.
 So saying, they went, and in my heart I laugh'd
 That by the fiction only of a name,
 Slight stratagem! I had deceived them all.'

If translation be chiefly written for those who cannot read the original, it is, we apprehend, self-evident, that Polyphemes charging *Outis* with an attempt on his life, and the departure of his associates in consequence of this information, must remain a problem to those who do not understand the Greek. To them *Outis* is the name of somebody, and why that should pacify the giants who came to assist the Cyclops, appears unsatisfactory, if not inconceivable. Clarke, when he adduces the passage from the *Acta Eruditorum*, which censures Gyphanius for having translated *Outis*, *Nemo*, would have done well if he had adduced other reasons in support of his opinion, (if indeed he coincided in opinion with that passage) than grammatical futilities. The separation of *ou-di* can be no reason why the brethren of Polypheme should depart; his destruction remained a call equally urgent for their assistance, whether it was carrying on by fraud or force. In Homer, whenever a

* 'Outis, as a *name*, could only denote him who bore it; but as a *noun*, it signifies *no man*, which accounts sufficiently for the ludicrous mistake of his brethren.'

man is asked after his name, he replies, they call me so, or my mother has given me such a name; and this is always in the accusative. Ulysses, to deceive Polypheme, consults probability and the customary reply to a question after a name, and therefore calls himself *Outin*, not *Outina*, to escape the suspicion of the Cyclops; but well surmised, or Homer at least for him, that his enemy would pronounce his name in the nominative, if he should be asked who was his destroyer. If the deception be puerile, it is to be considered, that no sense can be obtained without it, and on whom it is practised; on something worse than a solitary barbarian not trained up in social craft; it is exerted on a monster of mixed nature, unacquainted with other ideas than the immediate ones of self-preservation, brutal force, and greedy appetite. The whole fiction is indeed one of those which Longinus calls dreams, but the dreams of Jupiter; and the improbabilities of the component parts vanish in the pathos, and the restless anguish of curiosity which overwhelms us in the conduct of the tale*.

That the translation of the word *κρυταυς*, in the celebrated passage of Sisyphus, should have met with indulgence from those who insist on the preservation of *Outis*, may not be matter of surprize, because, as Mr. C. observes, 'it is now perhaps impossible to ascertain with precision what Homer meant by the word *κρυταυς*, which he uses only here and in the next book, where it is the name of Scylla's dam.' We give it up too, though not willingly, because the ancients appear to have been as ignorant of the being so called as ourselves, some of whom, by cutting the word into two, attempted to make it rather an attribute of the stone itself, than the effect of some external power: but from *him*, we are more surprized at the observation on the word '*ἀναιδης*' in the same passage, as 'also of very doubtful explication.' Is it not the constant practice of Homer to diffuse energy by animating the inanimate? has he forgotten the maddening lances, the greedy arrows, the roaring shores, the groaning earth, the winged words, the cruel brags, and a thousand other metaphors from life? and if these occurred not to his memory, the observation of *Aristotle* on the passage in question, as quoted by Clarke, might have removed all doubts about the true sense of the word *ἀναιδης* when applied to a rock.

Mr. Cowper, in his interpretation of many words and expressions of dubious explication, has generally chosen that sense which seemed most to contribute to the perspicuity of the passage: thus in *Iliad* iv. v. 306—seq., when Nestor instructs his troops before the battle, he has in our opinion adopted the best and only sense, though rejected by Clarke with more subtlety than reason. Thus he has substituted the word

* *Voss*, the admirable translator of the *Odyss.* in German hexameters, well aware that the question here lay not between grammar and license, puerility of conceit, or dignity of fiction, but between sense and nonsense, without deigning to notice the contest of commentators, has rendered *οὐτις* by "Niemand" in the first instance, and afterward varies it with "Keiner."

"Niemand ist mein Name; denn Niemand nennen mich alle.

"Niemand würgt mich, ihr Freund,' arglistig! und keiner gewaltsam!

"Wenn dir denn keiner gewalt anthut ———"

"monster"

* monster' for the epithet *ἀμειμακτος*, Iliad xvi. 329, with sufficient propriety, whether that word be expressive of enormity of dimension, or untameableness of disposition: in both which senses it occurs in Pindar *. We might enlarge on the terms *ἀμειροχίτωνας*; *τροπαί* 'Ἡλίοιο; *ὄρσοθυρη*; and a variety of others equally disputed or obscure, but as they will be sufficiently recognized by the scholar, whilst the unlearned reader is enabled to pass smoothly over them, we shall just observe, that the interpretation of the proverbial passage in Odyss. viii. v. 351,

Δεῖλαί τοι δειλὸν τε καὶ ἰγγυαὶ ἐγγυμασθαί

'Lame suitor, lame security,'

is the happiest instance of the superiority of plain sense over learning merely intricate.

When, in Odyss. iv. v. 73, Telemachus describes the mansion of Menelaus, Mr. C., with all the translators, renders 'ἤλεκτρον' amber, contrary to the explanation of Pliny, who defines electrum to be gold, containing a fifth part of silver, and quotes the Homeric passage †. Amber ornaments, we believe, are not mentioned by Homer in the singular. Thus in Odyss. xviii. 294-5, the golden necklace presented by Eurymachus, is called 'ἤλεκτροισιν ἑρμενον, inlaid with amber drops.

Homer, Odyss. xi. v. 579-seq., places two vultures by the sides of Tityus, who entered his entrails, and tore his liver by turns, and adds to enhance the terrour of the image:

ὃ δ' ἐκ ἀπαμυνετο χερσὶ,

'he had not hands to rescue him,' entranced, no doubt, or chained to the ground. This Mr. C. translates

' — Two vultures on his liver prey'd

* Scooping his entrails; nor sufficed his hands

* To fray them thence' —

why not, if he had a hand for each vulture, unless we suppose him chained or entranced?

Odyss. xix. 389. Ulysses removes from the light of the hearth into the shade, lest the nurse, who had already discovered a striking resemblance in his shape, voice, and limbs, to those of her lost master, by handling his thigh, and seeing all at once the scar on it, should be

* The first, in ΠΥΘ. A. v. 28.

γὰρ τε καὶ ποτόν κατ' ἀμειμακτον.

The second in ΠΥΘ. Γ. v. 57-8.

Πεμφε κασιγνητὰν μιν

Θυοισαν ἀμειμακτω :

where the scholiast explains it by ἀκαταμαχῆος, and the notes deduce it from a compound of the Α ἑπιτατικὴ and μαίμαω: a derivation more probable than that of our translator from ἄμα and the Doric μακκος; unless we suppose that Homer made use for his substantives of the Ionic, and for his compound adjectives of the Doric dialects!

† Plin. L. xxxiii. C. 4. 'Electro auctoritas, Homero teste, qui Menelai regiam auro, electro, argento, ebores fulgere tradit.' Helen, he continues, consecrated a cup of electrum at Lindos 'mammæ suæ mensura;' and adds 'Electri natura ad lucernarum lumina clarius argento splendere.'

convinced that he could be no other, and betray him. This Mr. C. translates thus : P. 453.

- Ulysses (for beside the hearth be sat)
- Turn'd quick *his face* into the shade, alarm'd
- Left, handling him, she should at once remark
- His scar, and all his stratagem unveil.

He; who unacquainted with the test should read these lines, would either conclude, that the nurse had not looked at the face before, or that the scar was in the face. Minerva had taken care that Ulysses should not be discovered by his countenance, making identity vanish into mere resemblance, but as the scar in such a place, without a miracle, could belong only to Ulysses, he attempted to elude the farther guesses of the nurse, by having his thigh washed in the dark.

Odyss. viii. 400. Euryalus, eager to appease Ulysses for the affront offered to him, addressed Alcinous his chief.

- Τον δ' αὖτ' Εὐρυαλὸς ἀπαμειβετο, φωνήσας τε
- Ἀλκίνοε κρείονι—

But Mr. C. turns Alcinous into his father :

- When thus Euryalus his *fire* address'd.

The sons of Alcinous were Laodamas, Halius, and Clytoneus.

When Mr. C. Odyss. xi. v. 317-seq. tells us that Alcmena bore Megara to Creon, he says surely what Homer has not said *, who mentions Megara as the daughter of Creon, and one of the women Ulysses *saw*, and not as the sister and wife of Hercules together.

But enough. Of similar observations, perhaps more might be added. These at least will show the attention with which we have compared copy and original. If, among the emendations of a future edition, they be not passed over as cavils, or treated as nugatory, our purpose will be fully answered. It would be difficult to determine in which of the two poems Mr. C. succeeded best, we however incline to decide in favour of the Odyssy. The prevalent mixture of social intercourse, domestic manners, and rural images, with the scenes of terror and sublimity, as upon the whole it renders that poem more pleasing, though not more interesting than the Iliad, and what we would call a poem for all hours, appears to us to have been more adapted to the mild tones of our translator, than the uninterrupted sublimity and pathos of the Iliad. In parting from both, we congratulate the author on the production, and the public on the acquisition of so much excellence. We contemplate the whole in its mass as an immense fabric, reared for some noble purpose : on too near an approach, not perhaps of equal beauty, with parts left rough that might have been smoothed to neatness, and others only neat that might have been polished unto elegance ; blemishes that vanish at a proper distance : by uniform grandeur of style, the whole strikes with awe and delight, attracts now the eyes of the race who saw it rise, and, secure of duration from the firmness of its base and the solidity of its materials, will command the admiration of posterity.

Z. Z.

* Την δε μετ' Ἀλκμήνην ἸΔΟΝ—
Και Μεγάραν (sc. ἸΔΟΝ) κρείοντος ὑπερθυμοιο θυγατρᾶ
Την ἔχει Ἀμφίτρυωνος υἱός—

METAPHYSICS.

ART. II. *Elements of the Philosophy of the Human Mind*. By Dugald Stewart, F. R. S. Edinburgh. Professor of Moral Philosophy in the University of Edinburgh. 4to. 566 pages. Price 1l. 1s. in boards. Strahan and Cadell. 1792.

IN order to form a just estimate of the value of metaphysical inquiries, it is of importance to consider the objects upon which they are employed. These have been classed under the two general heads of being and of mind.

Being as such, abstracted from actual existence, Aristotle made a subject of distinct discussion; and no inconsiderable part both of his metaphysics and logic is occupied in ascertaining its nature, properties, and relations. These inquiries have since been pursued with infinite diligence and subtlety, and spread out into innumerable ramifications, by philosophers and schoolmen; and even at this day there are not wanting learned men, who value those speculations as the highest exercise of human genius, and the foundation of all science. Others, however, (and we confess ourselves to be of the number,) are disposed to consider these inquiries as nothing more than disputations concerning the meaning of terms, and therefore as more properly belonging to philology than to philosophy.

The other part of metaphysics, that which treats of mind, is unquestionably a real branch of philosophy; and, provided it be confined to such inquiries as are within the limits of the human faculties, is of high importance. It cannot be questioned, that this is the case with respect to those inquiries which are employed upon the powers and operations of the human mind, with a view to ascertain and arrange those facts, respecting the intellectual and moral nature of man, which are known by consciousness and observation, and by means of these to discover those general laws of mind, the knowledge of which may be of infinite use in the conduct of life.

This branch of metaphysics was not wholly neglected by the ancients; but has been much more thoroughly and accurately studied by the moderns. It has particularly engaged the attention of the schools of North Britain, whence many elaborate treatises have of late years been sent forth, which, if they have advanced some doubtful theories, have at the same time contributed very essentially towards the extension of intellectual science. To the names of Hume, Hutcheson, Reid, Smith, Kaims, Gerard, Beattie, &c. we are now to add that of Stewart; who, in the work which at present comes before us, has given a view of the intellectual powers of man, highly valuable on account of the ingenious and accurate discussions which it contains, the pertinent illustrations with which they are enlivened, and the classical purity of style in which the whole is written. Such is the variety and importance of the matter contained in this volume, that we should not do justice to our readers, if we did not give a full account of the work. This, therefore, we shall

without further preamble proceed to do in the following analysis.

Introduction.—The most satisfactory and useful branch of metaphysics is the study of the phenomena of mind. This study is perfectly distinct from all hypothetical researches into its nature and essence. The operations of the human mind are the result of a small number of simple faculties, or principles of action, which are the general laws of our constitution, and hold the same place in the philosophy of mind, that the general laws we investigate in physics hold in that branch of science. In both cases, the laws which nature has established are to be investigated only by an examination of facts, and in both cases, a knowledge of these laws leads to the explanation of an infinite number of phenomena. If we proceed no farther than facts for which we have the evidence of our own consciousness, our conclusions will be no less certain than those of physics. Inattention to the proper limits of philosophical inquiry, and a disposition to explain intellectual and moral phenomena, by the analogy of the material world, have retarded the progress of the philosophy of mind.

This branch of philosophy is of extensive utility. All the pursuits of life, whether they terminate in speculation or action, are connected with that general science, which has the human mind for its object. Among the numerous advantages, to be expected from a successful analysis of the principles of the human mind, one of the principal is, that it would necessarily throw much light upon the subject of intellectual and moral education. It is only upon a philosophical analysis of the mind, that a systematical plan can be founded, for cultivating the various principles of our nature, both speculative and active, so as to bring them to perfection, and for assisting us in the management of early impressions and associations, in order to secure it against the influence of prevailing errors. Education can never be systematically directed to its proper object, till we have obtained not only an accurate knowledge of the general principles of our nature, and of the laws which regulate their operations, but an explanation of the various modifications and combinations of those principles, which produce that diversity of talents, genius, and character, we observe amongst men. Many inconveniencies and mischiefs have arisen from a partial and injudicious cultivation of the mind. Happiness, which is the end of all education, can only be attained by preserving that balance among all the faculties, principles, and capacities of the human mind, which shall give them such a degree of relative strength, as appears to be agreeable to the intentions of nature. To how great a degree of perfection the intellectual and moral nature of man is capable of being raised by cultivation, it is difficult to conceive. But the effect of early continued and systematical education, in the case of those children who are trained for the sake of gain to feats of strength and agility, justify, perhaps, the most sanguine views which it is possible for a philosopher to form with respect to the improvement of the species. In order to secure the mind, on the one hand, from the influence of

of prejudice, and on the other, from a tendency to unlimited scepticism, it is necessary that it should be able to distinguish the original and universal principles and laws of human nature, from the adventitious effects of local situation. An accurate acquaintance with the human mind would produce a more rational and useful system of logic than has been hitherto framed; whence would arise, a precise and steady idea of the objects presented to our inquiry in the several sciences; a clear view of the relation in which the several objects of scientific investigation stand to each other, and to the practical purposes of life; proper rules of investigation adapted to the different sciences; and artificial aids to the intellectual faculties, both in the pursuit and the communication of knowledge. The philosophy of the mind must also be of great use in ascertaining the principles and rules of those arts, in which we not only employ the intellectual faculties as instruments, but operate on the mind as a subject; which is the case in all the fine arts, and in the more serious art of legislation.

Chap. I. *Of the powers of external perception.*—Various theories have been formed by philosophers, to explain the manner in which the mind perceives external objects. In the formation of these theories, their authors have been influenced by some general maxims of philosophizing borrowed from physics, and by an indistinct but deep rooted conviction of the immateriality of the soul. To the former is to be ascribed the general principles of all these theories which teach, that in order to explain the intercourse between mind and distant objects, it is necessary to suppose the existence of something intermediate, by which its perceptions are produced. To the latter the various metaphysical expressions of idea, species, shadows, phantasms, image, which, while they amused the fancy with some remote analogy to the objects of the senses, did not directly revolt against our reason, by presenting to us any of the tangible qualities of bodies. In the order of inquiry, the *phenomena* of vision first engaged the attention of philosophers, and suggested to them the greater part of their language with respect to perception in general, whence the modes of expression, fanciful with respect to sight, are unintelligible, and self-contradictory, with respect to the other senses.

It seems now pretty generally agreed among philosophers, that there is no instance in which we are able to perceive a necessary connection between two successive events, or to comprehend in what manner the one proceeds from the other as its efficient cause. In natural philosophy, when we speak of one thing as the physical cause of another, we only mean that the two are constantly conjoined, so that when we see the one we may expect the other. The vulgar notion of cause and effect, as implying a necessary connection between physical events, has given rise to the maxim commonly received among philosophers, that one body cannot be the cause of motion in another place at a distance from it, unless there be a connection between them by means of some intervening medium. But the relation of cause and effect is as inexplicable in the case of contiguous

bodies as in any other, and no one has yet discovered any necessary connection between impulse and motion. It is not ascertained, that one body may be the efficient cause of the motion of another body placed at a distance from it; but we have as good reason to believe this may be possible, as to believe that any one natural event is the efficient cause of another. Nevertheless, it appears from the ordinary modes of expression, that men have been commonly inclined to suppose an intervening medium, by means of which a distant object communicates an impulse to the organs of sense. And they have not only made use of the theory of impulse to account for the connexion between the senses and their objects, but have imagined, that the impression on the organs of sense is communicated to the mind in the same manner, and supposed the mind *present* to the matter from which the last impression is communicated. Others have been led by the same train of thinking to suppose, that the mind, when it perceives any external object, quits the body, and is present to the objects of perception. The fact is, the production of motion by impulse is not more explicable than that of gravitation, or of the intercourse between the mind and external objects of perception. Nay, the possibility of an actual contact has of late been denied, and those effects, which are commonly ascribed to impulse, have been said to arise from a power of repulsion, extending to a small distance round every element of matter.

The mind is so formed, that certain impressions, produced on our organs of sense by external objects, are followed by correspondent sensations; and that these sensations are followed by a perception of the existence and qualities of the bodies by which the impressions are made. All the steps of this process are equally incomprehensible; and for any thing we can prove to the contrary, the connexion between the sensation and the perception, as well as that between the impression and the sensation, may be both arbitrary. At any rate, the consideration of these sensations, which are attributes of mind, can throw no light on the manner in which we acquire our knowledge of the existence and qualities of bodies. It is therefore external objects themselves, and not any species or images of these objects, which the mind perceives. The doctrine of images or ideas, as the immediate objects of perception, being dismissed as merely hypothetical, the question concerning the origin of our knowledge becomes a mere question of fact, concerning the occasions on which the mind is first led to form those simple notions, which are the elements of knowledge; a question which cannot be solved without understanding the nature and operation of those faculties of the mind, with which the formation of our different simple notions is connected.

Chap. 11. *Of attention.*—A perception may pass through the mind without our being able to recollect it the next moment. A clock, for example, may strike in the same room with us, and therefore be really heard, and yet, if we be deeply occupied in any speculation, we may be unable, immediately afterwards, to recollect whether we heard it or not. This want of recollection would be universally ascribed to a want of attention. There
seems

seems therefore to be a certain effort of the mind, upon which memory in some measure depends, which we call attention. Perhaps this act of the mind consists in the effort which we make to detain the idea or perception we wish to remember, and to exclude the other objects that solicit our notice. Of the reality of this operation, and of its connexion with memory, every one must be satisfied from his own consciousness. By means of this principle, we may account for the wonderful effect of practice in the formation of habits in mechanic operations. It has been supposed, that in the case of a performer on the harpsichord, an equilibrist, and the like, voluntary actions by habit pass into automatic ones; but this would imply the existence of some law of our constitution hitherto unobserved by philosophers. The truth seems to be, that, in consequence of association of ideas, the different steps of the process present themselves successively to the thoughts without recollection, and with a degree of rapidity proportioned to the length of our experience; so as to save us entirely the trouble of hesitation and reflection, by giving us every moment a precise and steady notion of the effect to be produced. Actions originally voluntary probably always continue so, although, in operations become habitual by long practice, we may not be able, on account of the rapidity of the operation, to recollect every different volition. An expert accomptant can sum up, almost with a single glance of the eye, a long column of figures, and though he do not recollect every step of the process, doubtless each of the figures passes through his mind during the operation. When an equilibrist balances several rods upon various parts of his body, both the attention and the eye are directed successively to the different equilibriums, but pass from one object to another with such velocity, that the successive observations and the subsequent volitions cannot be recollected. Attention differs from consciousness, in that the one is an involuntary state of the mind, the other a voluntary act; the one has no immediate connexion with memory, but the other is so essentially subservient to it, that without some degree of it, the ideal perceptions which pass through the mind seem to leave no traces behind them. It is matter of common experience, that we are convinced of truths without being instantly able to explain the grounds of our conviction. Some mens judgments, by habit, are so rapid as to be apparently intuitive: others reason more deliberately, and in their private speculations even make use of words formed into regular sentences as instruments of thought. The former find a difficulty in recollecting and communicating the train of thought which has determined their judgment, which is not experienced by the latter. It requires a long habit of reflection to render such efforts of attention easy, as are necessary to the distinct recollection of the reasoning upon which our judgments are founded. The human mind seems incapable of attending at the same instant, to more than one object; in the case of the equilibrist it is certain that the acts of attention, however rapid, are successive, because they are accompanied with different movements of the eye; and in all other cases, the facts may be

explained upon the supposition of a rapid succession of thought and volition, without supposing any two acts of the mind to be co-existent.

Chap. III. *Of conception.*—Conception is that power of the mind which enables it to form a notion of an absent object of perception, from a sensation which it has formerly felt. Memory differs from conception as it implies an idea of the past time; imagination, as it expresses the power of combining our conceptions. We can conceive the objects of some senses much more easily than those of others; visible objects, for example, more easily than audible. The power of conceiving visible objects, depending on the association of ideas, may be improved by habit: a talent for lively description chiefly depends, at least as far as sensible objects are concerned, upon the degree in which the describer possesses the power of conception. This power presents to the mind the most impressive particulars, and is therefore perhaps more favourable to description than is perception. It has been said, that conception is attended with no belief of the existence of its object. Perhaps the reverse of this is the truth; for when imagination is very lively, we are inclined to ascribe to its objects a real existence, as in the case of dreaming, or of madness. Where the conception is more feeble, the belief is momentary, but real: a painter who conceives the face of his absent friend in order to draw his picture, for the moment believes him before him. In judging of the tangible qualities and existence of objects by the eye, we make use of conceptions, which have long been associated by habit with the original perceptions of sight. When conceptions are rendered steady and permanent by being strongly associated with any sensible impressions, they command our belief no less than our actual perceptions. In dramatic representations of scenes of distress, and in looking down from the battlements of a tower, we have a general conviction, that there is no ground for the feeling of distress or terror we experience; but the momentary influence of lively conception is so powerful, as to produce those feelings before reflection has time to come to our relief.

Chap. IV. *Of abstraction.*—The power of abstraction is that which enables us to consider certain qualities or attributes of an object apart from the rest: or it is that power, which the understanding has, of separating the combinations which are presented to it. Without this power of attending separately to things which our senses present to us in a state of union, we could never have had an idea of number. To reckon successively the number of a flock of sheep, presupposes that the generic name of sheep is given to certain objects possessing some common attributes, which are considered by abstraction, that is, without attending to the rest. The power of abstraction is subservient both to imagination and to reasoning; but with this difference, that when imagination is employed in forming new combinations, the poet, or painter, must be able to contemplate the circumstances abstracted, as separate objects of conception; but we can reason concerning one property of an object abstracted from the rest, while at the same time we find it impossible to conceive

it separately. We can reason, for instance, upon length, though no human understanding can conceive of length without breadth. This power may be exercised upon an individual object. If I had never seen more than one rose, I might still think of its colour without attending to any other of its properties.

Philosophers have supposed, that in all our intellectual operations there exist in the mind certain ideas, distinct from the mind itself, and that these ideas are the objects upon which our thoughts are employed. Of the existence of such objects of thought in the mind, there is no proof. However, while that theory was received, it became a natural question, what is the immediate object of our attention; when we are engaged in any general speculation, what is the nature of the idea corresponding to a general term. The Platonists and Pythagoreans taught that universal ideas have an existence independent of the human mind, and that an idea consists in that essence which is common to the individuals which compose a genus, and which, notwithstanding its inseparable union with many individuals, is itself one and indivisible. Aristotle contented himself with saying, that all individuals are composed of matter and form, and that it is in consequence of possessing a common form, that different individuals belong to the same genus. He held, that as individual natures were perceived by the senses, so the general idea, essence, or form, was perceived by the intellect. Plato held, that ideas existed separately from eternity in the divine mind; Aristotle, that forms cannot exist without matter. In the scholastic ages, the Aristotelian doctrine, that ideas, or forms, are from eternity inseparably united to that matter of which things consist, was at first generally received: Roscelinus and Abelard taught that there are no existences in nature corresponding to general terms, and that the objects of our attention in all our general speculations are not ideas, but words. Hence the sects of the realists and nominalists.

It is evident, that, with respect to individuals of the same genus, there are two classes of truths: the one particular, relating to each individual apart; the other general, deduced from their common qualities, and applicable to all of them. The latter may be conveniently expressed in general terms, forming propositions which comprehend as many particular truths as there are individuals comprehended under the general terms: such truths may be obtained, either by attending to one individual, in such manner that our reasoning may involve no circumstances but those which are common to the whole genus; or, laying aside the consideration of things, by means of the general terms with which language supplies us. The former is analogous to the use of a diagram in geometry, the latter to the use of symbols in algebra. Our reasoning is more likely to be just in the latter method, as the judgment will, in that case, be less liable to be warped by casual associations. That idea, or form, which the ancients considered as the essence of the individual, is nothing more than the quality, or qualities, in which it resembles other individuals of the same class, and in consequence of which a generic name is applied to it. The posses-

sion of this quality is essential to its classification with that particular genus; but it does not follow, that it is more essential to its existence as an individual, than other qualities which we are accustomed to regard as accidental. This quality forms its nominal, not its real essence. So far as our speculations consist of that process of the mind which is properly called reasoning, they may be carried on by words alone: every process of reasoning is perfectly analogous to an algebraic operation. But as in algebra, so in other branches of science, it is necessary sometimes to lay aside the use of general signs, and have recourse to particular examples or illustrations, in order to correct and limit our general conclusions. To a want of attention to this circumstance, many of the speculative absurdities current in the world may be traced. The ambiguity of terms is another fruitful source of error in reasoning; but this forms no exception to the general doctrine, that in all the sciences reasoning may be carried on entirely by the use of signs, without attending, during the time of the process, to the thing signified.

The point in dispute between the nominalists and realists coincides precisely with a question which has been agitated in our times. Hobbes, Leibnitz, Berkeley, and Hume, have espoused the doctrine of the nominalists.—That of the realists has been revived by Dr. Price in his treatise on morals; but he writes upon the subject with much obscurity. ‘When abstract truth is contemplated, is not (says he) the very object itself present to the mind?’ toward what is the attention directed? The answer is, that when we reason concerning classes or *genera*, the objects of our attention are merely signs, except when, through accidental associations, our attention is turned towards some individual. If even in the case of individuals, we have no reason to believe the existence of any object of thought in the mind distinct from the mind itself, we can, certainly, have no reason to suppose any such object, when the mind is employed in general speculation. Without the use of language we should never have been able to extend our speculations beyond individuals. In making use of language as an instrument of thought, we shall be liable to error in reasoning on account of the present imperfect state of language. The project of an accurate philosophical language is not perhaps wholly chimerical. The new nomenclature which has been introduced into chemistry, furnishes an illustration of the effect of appropriated and well defined expressions in aiding the intellectual powers; and the period is probably not far distant, when similar innovations will be attempted in some of the other sciences.

If the subjects of our reasoning be general, that is do not relate merely to individuals, words are the sole objects on which our thoughts are employed. According as these words are comprehensive or limited in their signification, the conclusions we form will be more or less general; but this does not affect the intellectual process; it may therefore be laid down as a proposition that holds without any exception, that, in every case in which we extend our speculations beyond individuals, language is not only an useful auxiliary, but is the sole instrument by which

which they are carried on. The characteristic distinction between the speculations of the philosopher and the vulgar is, that the conclusions of the former are more comprehensive than those of the latter, in consequence of the habitual employment of more comprehensive terms. Hence appears the great utility of language: the same faculties, which, without the use of signs, must necessarily have been limited to the consideration of individual objects and particular events, are by means of signs fitted to embrace, without effort, the most comprehensive theorems. Language in reasoning has an effect, similar to that of the mechanic powers in natural philosophy.

Men are liable to great errors, both in speculation and in the conduct of affairs, in consequence of a hasty assumption, and a rash application of general principles. The ancients, forgetting that *genera* and *species* are arbitrary creations, which the human mind forms by withdrawing the attention from the distinguishing qualities of objects, and giving a common name to their resembling qualities, they conceived universals to be real existences, or to be the *essences* of individuals; and hoped, by attending to these essences, to penetrate the secrets of the universe, without submitting to the study of nature in detail. But upon this foundation a rapid progress in knowledge may be made by the help of general terms. For want of these, men first taught moral truths in fables, or in proverbial instances; at length, as they improved in speculation, they detached the moral from the fable, and stated it in the form of a general proposition. The progress of human reason is, in a great measure, owing to the introduction of general terms and propositions. By these means classification becomes more comprehensive, knowledge is diffused, and the discoveries, which in one age were confined to the studious and enlightened few, become in the next the established creed of the learned, and in the third, form a part of the elementary principles of education. This remark affords a delightful prospect with respect to the condition of mankind in future ages, as they point out a boundless provision, made by nature, for a gradual improvement in their intellectual capacities.

Among those who are accustomed to the exercise of their intellectual powers there are two classes, whose habits of thought are remarkably distinguished from each other; the one, men of business, or men of detail; the other, men of abstraction, or philosophers. That turn of mind, which is favourable to philosophical pursuits, is apt to disqualify us for applying our knowledge to practice. On the contrary, experience without speculation only qualifies a man for the established routine of business. Men, in preparing themselves for the duties of active life, should avoid the opposite extremes, arising, on the one hand, from habits of abstraction and generalization carried to excess; and on the other, from a minute, exclusive, and unenlightened attention to individual objects. In exercising the important art of legislation, the statesman should equally avoid a rash and precipitate application of general principles, and a negligent or perverse inattention to them; for it is only by a wise pursuit of those enlarged views which these afford, that the errors and infelicities which have so long subsisted in civil society can be removed,

moved, and that the pleasing idea of the progressive improvement of mankind can be realized.

As it was impossible to do justice to this important work, without a further analysis than could be comprehended in a single article; we must postpone our view of the remainder of it, which treats of the association of ideas, of memory, and of imagination, to a future number.

T R A V E L S.

ART. III. *Travels through Arabia, and other Countries in the East, performed by M. Niebuhr, now a Captain of Engineers in the Service of the King of Denmark.* Translated into English by Robert Heron. With Notes by the Translator; and illustrated with Engravings and Maps. In two Vols. 8vo. 893 pages. Price 12s. boards. Edinburgh, printed for Morrison and Son, at Perth. London, Vernor. 1792.

PERHAPS no country in the world has undergone fewer changes than Arabia. Having never been conquered, it has none of those monuments of successive subjugation with which other countries abound. Its language has been spoken from time immemorial, and nearly resembles that which we have been accustomed to regard as of the highest antiquity. The simplicity of manners, and freedom of spirit, which distinguished the ancient Arabs, still subsists; and, except so far as their customs have been changed by grafting the religion of Mohammed upon the superstition of their ancestors, the Arabs retain their ancient character, perhaps, more perfectly than any other people. On this account, Arabia is a country which particularly invites attention, as affording many objects of curiosity. Nevertheless it has hitherto, from various causes, been but little known. The ancients, having never been able to penetrate into this country with their arms, were ignorant of its state and history. And, through an apprehension of the inconveniences and danger of travelling in Arabia, it has been seldom visited by moderns. This country, therefore, affords ample materials for the notice of an industrious and intelligent traveller. And to this character Mr. Niebuhr, the original author of these travels, is unquestionably entitled. His publication, for the most part the fruit of his own attentive observation and diligent inquiry, is an important addition to the stock of geographical information; and the British public is indebted to Mr. Heron, for presenting it in an English dress.

The first volume of this work contains a narrative of Mr. N.'s voyage from Copenhagen to Alexandria, a description of Egypt, and a relation of his journey from Cairo to Suez, from Suez to Mount Sinai, and thence through the country of Arabia. The second volume gives a general view of the extent and the divisions, the revolutions, and the government of the country; particularly describes its several provinces, its independent states, and its wandering tribes; and gives many curious and amusing details relating to the religion and character of the Arabians, their
manners

manners and usages, their language and sciences, their agriculture, and the natural history of the country. The work concludes with a relation of a voyage from Mokha to Bombay, and thence to Surat, and some general remarks on the Hindoos and Persées.—It would be easy to select interesting passages from the author's tour through Egypt; but as his principal object was to explore the present state of Arabia, our extracts shall consist of a small portion of the valuable and entertaining information, which Mr. N.'s travels afford relating to that country. Concerning the inhabitants of Loheia, a considerable town on the banks of the Red sea, or Arabian gulph, Mr. N. relates the following particulars.

‘ Vol. 1. p. 256.—From all that we saw, and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and polished in their manners. All were eager to see the Europeans, and the wonders which they performed. After we had employed a porter, those who had no other pretext upon which they might obtain admission to us, pretended to consult our physician. One asked him to feel his pulse, and to tell him what medicines or regimen he stood in need of; while another enquired, how it came that he could not sleep?

‘ We had one opportunity of learning their ideas of the benefits to be derived from medicine. Mr. Cramer had given a scribe a vomit, which operated with extreme violence. The Arabs being struck at its wonderful effects, resolved all to take the same excellent remedy; and the reputation of our friend's skill thus became very high among them. The Emir Bahr, or inspector of the port, sent one day for him; and as he did not go immediately, the Emir, soon after, sent a saddled horse to our gate. Mr. Cramer, supposing that this horse was intended to bear him to the Emir, was going to mount him, when he was told, that this was the patient he was to cure. We luckily found out another physician in our party. Our Swedish servant had served among the huslar troops in his native country, and in that service, had learned some knowledge of the diseases of horses. He offered to cure the Emir's horse, and succeeded. The cure rendered him famous, and he was often sent for afterwards, to human patients. The Arabian physicians extend their care equally to men and horses, and even to all other creatures.

‘ When we shewed our microscopes to Emir Farhan at the custom-house, the other Arabs were all astonished as well as he, to see the size of the insects so much magnified. A servant, who saw one of those magnified insects, said that they were the growth of Europe, and that those of Arabia were, in comparison, exceedingly diminutive. But nothing surprised the people of distinction more, than when they saw through a telescope, a woman walking: they could not conceive how it happened, that although she appeared topsy-turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, *Allah Akbar*, God is Great.

‘ The children, observing that we gathered insects, brought great numbers, which they asked us to buy. Those who were grown up, shewed also many indications of a turn for industry, which

which if properly directed and encouraged, might render this people a commercial nation.

Two Arabs came, one day, to see us eat. The one was a young nobleman of Sana, who had received a good education; the other a man of some consequence, from the province of *Hach-tan*, where few strangers are ever seen, and the greatest simplicity of manners still prevails. When we invited them to dine with us, the latter earnestly replied, "God preserve me from eating with infidels who believe not in God." When I asked him some particulars concerning his country, he replied, "What is my country to you? Do you want to conquer it?" He was astonished at every thing he saw, our spoons, our plates, our forks. He asked some simple questions, which excited laughter. He then went out in a passion, and his companion from Sana had some difficulty to persuade him back. When he came back, he saw whole fowls before us, which surprised that sober Arab not a little, as he imagined that we had eaten too much before. When, at last, he saw Mr. Von Haven about to carve one of these fowls, he stepped forward, and seized him by the arm, saying, with a peevish tone, "What! wilt thou eat still?" He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excuse the simplicity of his countryman.

Mr. Baurenfiend and I sometimes diverted ourselves with playing on the violin, which led such as happened to overhear us, to think us musicians. A rich merchant sent for us to come with our instruments to his house. We refused, because the Arabs look with contempt upon musicians by profession. The merchant, being old, and not able to walk so far, mounted an ass, and came with two servants supporting him, to our house, in order to gratify his curiosity, by seeing and hearing us. He was very polite, and assured us, that he had no aversion to Christians; for, that a diversity of religions was tolerated by God, the Creator of all. After some conversation, he expressed a wish to see our violins, and hear us play upon them. We played some solemn tunes, which are more to the taste of the Orientals, than our gayer music. He seemed to be pleased, and offered each of us half a crown at parting. The Arabs refuse no presents, however small, and he was not a little surprised when we declined accepting his money; especially as he could not conceive what inducements any person could have to learn music, if not to gain by it.

This merchant was one of those few who wear their beards dyed red; a custom which seems to be disapproved by the more judicious Arabs. His reason to us was, that a red beard was handsomer than a white one; but others told us, that he had the weakness to think to conceal his age by this silly disguise. He told us, that he was above seventy years of age; but his acquaintance affirmed that he was not under ninety. We had observed of the Mussulmans in general, however, that they seldom know their own age exactly. They reckon by the most remarkable incidents in their lives, and say, I was a child when such an event

event happened, or when such a one was governor of the province or city.'

In the province of Yemen, in which Mr. N. says that travellers are as little exposed to danger as in any part of the world, he found coffee-houses standing in the open country, and intended, like our inns, for the accommodation of travellers; but they are merely huts, scarcely furnished with a *serir*, or long seat of straw ropes, and afford no other refreshment but *kisber*, or a hot infusion of coffee berries. In several of the villages, which were numerous, he found *mansales*, houses where travellers are received and entertained gratis. The city of Beit el Fakih, we are told, owed its rise to a saint called Achmed ibn Musa, who was a great worker of miracles. The following is the most wonderful which he performed.

P. 271.—'A Turkish pacha, who had been for twenty years captive in Spain, where he was bound with massy and ponderous chains to two large stones, had long invoked, in vain, the aid of several different saints. At last, he bethought him of the great Achmed, and invoked him also in his turn. The saint stretched out his hand from his tomb; and, at that very instant, the pacha arrived from Spain, bearing with him his stones and chains. The miracle took place on the evening of the anniversary festival of the saint, in the presence of many witnesses. Such a miracle, of so late a date, and performed so publicly, they consider as proved by the most unexceptionable evidence.'

As a proof of the ignorance of the Arabs with respect to astronomy, our author relates, (p. 344) that 'when the pilgrims arrive on mount Haraphat, in the neighbourhood of Mecca, all the Moslems celebrate a festival, called *Arafa* or *Korban*, for which an immense quantity of cattle, oxen, and sheep are killed. Every body believed that this festival was to begin on the 22d of June; and, as it lasts three days, during which no provisions are brought in from the country, all had provided sheep, sugar, and flour for their entertainment during that time. Meanwhile, a courier arrived from Sana, with information that the new moon had appeared a day sooner than she was expected, and that the feast must be celebrated on the 22d of June.'

When Mr. N. and his companions arrived at Sana, the residence of the imam's court, they were introduced to the imam with great ceremony.

P. 398.—'The hall of audience was a spacious square chamber, having an arched roof. In the middle was a large basin, with some *jets d'eau*, rising fourteen feet in height. Behind the basin, and near the throne, were two large benches, each a foot and an half high: upon the throne was a space covered with silken stuff, on which, as well as on both sides of it, lay large cushions. The imam sat between the cushions, with his legs crossed in the eastern fashion; his gown was of a bright green colour, and had large sleeves. On each side of his breast was a rich filleting of gold lace, and on his head he wore a great white turban. His sons sat on his right hand, and his brothers on his left. Opposite to them, upon the highest of the two benches,

sat

sat the vizier; and our place was on the lower bench. On the two sides of the hall, sat many of the principal men about court.

• We were first led up to the imam, and were permitted to kiss both the back and palm of his hand, as well as the hem of his robe. It is an extraordinary favour, when the Mahometan princes permit any person to kiss the palm of the hand. There was a solemn silence through the whole hall. As each of us touched the imam's hand, a herald still proclaimed; "God preserve the imam!" All who were present repeated those words aloud after him. I was thinking at the time, how I should pay my compliments in Arabic, and was not a little disturbed by this noisy ceremony; but I had afterwards time to recollect myself.

• As the language spoken at the court of Sana, differs greatly from that of Tehama, the only dialect of the Arabic tongue with which we were familiarly acquainted, or could speak tolerably, we had brought our servant whom we had hired in Mokha, to be our interpreter. The vizier who had resided long in Tehama, did the same service for the imam. Our conversation, consequently, could not be either very long, or very interesting. We did not think proper to mention the true reasons of our expedition through Arabia; but told the imam, that wishing to travel by the shortest way to the Danish colonies in the East-Indies, we had heard so much of the plenty and security which prevailed through the dominions of the Imam, that we had resolved to see them with our own eyes, that we might describe them to our countrymen. The imam told us, we were welcome into his dominions, and might stay as long as we pleased. After repeating the ceremony of kissing the imam's hands, and hearing the repeated acclamations of the spectators, we now retired in the same order in which we had come in.

• The imam sent us, after our return home, to each a small purse containing ninety-nine *Komassis*, two and thirty of which make a crown. This piece of civility might perhaps appear no compliment to a traveller's delicacy. But, when it is considered that a stranger, unacquainted with the value of the money of the country, obliged to pay every day for his provisions, is in danger of being imposed upon by the money-changers, this care of providing us with small money will appear to have been sufficiently obliging. We therefore accepted the present, although we had resolved not to be in any degree chargeable to the Arabs.

The following particulars related of Mecrami, the present schiech or chief of the principality of Nedsjeran, may be added to the innumerable examples which the history of mankind affords, of the power of superstition over an ignorant people.

Vol. II. p. 60.—Schiech Mecrami enjoys through Arabia the reputation, no less of a profound theologian, than of a valiant warrior. His religious opinions differ essentially from those of the standing sects among the Mussulmans. He honours Mahomet as the Prophet of God, but looks with little respect on his successors and commentators. Some of the more sensible Arabs say, that this schiech has found means to avail himself of heaven, even in this life; for, to use their expression, he sells paradise by the yard, and assigns more or less honourable places in that mansion according to the sums paid him. Simple, superstitious persons actually purchase assignments upon hea-

ven,

ven, from him and his procurators, and hope to profit by them. A Persian, of the province of *Kirman* too, has lately began to issue similar bills upon heaven, and has gained considerably by the traffic. The people of the East appear to approach daily nearer to the ingenious invention of the Europeans in these matters.

* The knowledge of many secrets, and, among others, of one for obtaining rain when he pleases, is likewise ascribed to this *schiech*. When the country suffers by drought, he appoints a fast, and after it a public procession, in which all must assist, with an air of humility, without their turbans, and in a garb suitably mean. Some Arabs of distinction assured me, that this never fails to procure an immediate fall of rain.'

Our traveller speaks of a new religion having appeared in the province of *Nedsjed*, which has already produced a revolution in the government of Arabia, and will probably hereafter influence the state of this country still further.

P. 131.—' The founder of this religion was one *Abd ul Wahheb*, a native of *Aijane*, a town in the district of *El Ared*. This man, in his youth, first studied at home those sciences which are chiefly cultivated in Arabia; he afterwards spent some time at *Basra*, and made several journeys to *Bagdad*, and through *Persia*.

' After his return to his native place, he began to propagate his opinions among his countrymen, and succeeded in converting several independent *schiechs*, whose subjects consequently became followers of this new prophet.'

P. 134.—' As I had no opportunity of becoming acquainted with any of the disciples of this new religion, I can say nothing positive with respect to its tenets. I had a conversation upon this head, indeed, with an Arabian *schiech*, who had been accustomed from his youth to travel with merchants through all Arabia, and had visited the principal cities in *Nedsjed*. This Bedouin *schiech*, who appeared to be an intelligent man, gave me the following account of the religion in question.

' *Abd ul Wahheb* taught, that God is the only proper object of worship and invocation, as the creator and governor of the world. He forbade the invocation of saints, and the very mentioning of *Mahomet*, or any other prophet, in prayer, as practices favouring of idolatry. He considered *Mahomet*, *Jesus Christ*, *Moses*, and many others, respected by the Sunnites in the character of prophets, as merely great men, whose history might be read with improvement; denying, that any book had ever been written by divine inspiration, or brought down from heaven by the angel *Gabriel*. He forbade, as a crime against Providence, the making of vows, in the manner of the Sunnites, to obtain deliverance from danger.

' This account of the *schiechs* does not entirely accord with what was told me by some Sunnites, of the doctrines of *Abd ul Wahheb*. But, upon this head, it would be unfair to give credit to the disciples of a superstitious sect, whose false opinions are all combated by the new religion.'

From the account given of the Bedouins, or wandering Arabs, we extract the following particulars.

P. 159.—' The genuine Arabs disdain husbandry, as an employment by which they would be degraded. They maintain no domestic animals

animals but sheep and camels; except perhaps horses. These tribes which are not of a pure Arab race live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. The former tribes, distinguished as noble by their possession of camels, are denominated *Abu el Abaar*; and the second *Moædan*. The latter are esteemed a middle class, between genuine Arabs and peasants. I have heard some tribes mentioned contemptuously, because they kept buffaloes and cows. The *Moædan* transport their dwellings from one country to another, according as pasturage fails them; so that a village often arises suddenly in a situation where, on the day before, not a hut was to be seen.

• The genuine Bedouins, living always in the open air, have a very acute smell. They dislike cities, on account of the foetid exhalations produced about them. They cannot conceive how people who regard cleanliness, can bear to breathe so impure air. I have been assured, by persons of undoubted veracity, that some Bedouins, if carried to the spot from which a camel has wandered astray, will follow the animal by smelling its track, and distinguish the marks of its footsteps, by the same means from those of any other beasts that may have travelled the same way. Those Arabs, who wander in the desert, will live five days without drinking, and discover a pit of water by examining the soil and plants in its environs. They are said to be addicted to robbery; and the accusation is not entirely unfounded; but may be laid equally to the charge of all nations that lead an erratic life. The *schiechs* ride continually about on their horses or dromedaries, inspecting the conduct of their subjects, visiting their friends, or hunting. Traversing the desert, where the horizon is wide as on the ocean, they perceive travellers at a distance. As travellers are seldom to be met with in those wild tracts, they naturally draw nigh to those whom they discover, and are tempted to pillage the strangers when they find their own party the strongest. Besides, travellers passing through these deserts go generally in caravans; and a single person, or a small party, has a singular and suspicious appearance, which is a temptation to the Bedouins.

• In Arabia, as in other thinly inhabited countries, robbery is practised; but the Arabian robbers are not cruel, and do not murder those whom they rob, unless when travellers stand upon the defensive, and happen to kill a Bedouin, whose death the others are eager to revenge. Upon all other occasions they act in a manner consistent with their natural hospitality. Upon this head I have heard some anecdotes, which it may not be amiss to introduce here.

• A Mufti of Bagdad, returning from Mecca, was robbed in Nedsjed. He entered into a written agreement with the robbers, who engaged to conduct him safe and sound to Bagdad for a certain sum, payable at his own house. They delivered him to the next tribe, those to a third; and he was thus conveyed from tribe to tribe, till he arrived safe at home.

• An European, belonging to a caravan which was plundered, had been infected with the plague upon his journey. The Arabs, seeing him too weak to follow his companions, took him with themselves, lodged him without their camp, attended him till he was cured, and then sent him to Basra.

* An Englishman, who was travelling express to India, and could not wait for the departure of a caravan, hired two Arabs at Bagdad, who were to accompany him to Basra. By the way he was attacked by some Schiechs, against whom he at first defended himself with his pistols; but, being hard pressed by their lances, was forced to surrender. The Arabs, upon whom he had fired, beat him till he could not walk. They then carried him to their camp, entertained him for some time, and at last conducted him safe to Basra. When Mr. Forskal was robbed by the Arabs in Egypt, a peasant, who accompanied him, was beaten by the robbers, because he had pistols, although he had made no attempt to defend himself with them.

* The pillaging of the caravans is not always owing merely to the propensity which the Arabians have to robbery. Their pillaging expeditions are commonly considered by themselves as lawful hostilities against enemies who would defraud the nation of their dues, or against rival tribes, who have undertaken to protect those illegal traders.

* In one of those expeditions, a few years since, undertaken against the bacha of Damascus, who was conductor of the Syrian caravan to Mecca, the tribe of *Anäse*, which gained the victory, showed instances of their ignorance, and of the simplicity of their manners. Those who happened to take goods of value knew not their worth, but exchanged them for trifles. One of those Arabs having obtained for his share a bag of pearls, thought them rice, which he had heard to be good food, and gave them to his wife to boil, who, when she found that no boiling could soften them, threw them away as useless.*

In treating of the manners of the Arabs, our traveller contradicts the general notion of the Europeans concerning the state of marriage among them. Rich voluptuaries sometimes make use of the legal indulgence of marrying four wives; and it sometimes happens that a man marries a number of wives as a commercial speculation, to make profit of their labour. But an Arabian in moderate circumstances seldom marries more than one wife; and the Arabian women enjoy a great deal of liberty, and often a great deal of power in their families. Of the domestic life of the Arabs the following is our author's account.

* P. 220.—Arabia affords no elegant or splendid apartments for the admiration of the traveller. The houses are built of stone, and have always terrace roofs. Those occupied by the lower people are small huts, having a round roof, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates are formed of branches of the date tree, and have a round roof covered with rush mats. The tents of the *Bedouins* are like those of the *Kurdes* and *Turcomans*. They have the aspect of a tattered hut. I have formerly remarked, that they are formed of coarse stuffs prepared by the women.

* The palaces and houses of Arabians of rank display no exterior magnificence. Ornaments are not to be expected in the apartments of men who are strangers to all luxury, except what consists in the number and the value of the horses, servants, and arms which they keep. The poor spread their floors with straw mats, and the rich with fine carpets. No person ever enters a room, without having first put off his shoes. A Frenchman boasts of having maintained the honour of his nation, by wearing his shoes in the governor of Mecca's hall of audience.

audience. It is just such another boast, as if an Arabian envoy should vaunt of trampling on the chairs of an European lord.

* The men of every family always occupy the fore part of the house, and the women the back part. If the apartments of the men are plain, those of the women are, on the contrary, most studiously set off with decorations. Of this I saw a specimen in a haram, which was nearly finished for a man of rank. One room in it was wholly covered over with mirrors; the roof, the walls, the doors, the pillars, presented all so many looking glasses. The floor was to be set with sofas, and spread with carpets.

* Arabians, in circumstances which admit not of their having separate apartments for the females of the family, are careful, whenever they carry a stranger into the house, to enter before him, and cry *Tarik*, retire. Upon this notice, given by the master of the house, the women instantly disappear, and even his very best friends see not one of them. A man must, indeed, deny himself this sight; for it is reckoned highly impolite to salute a woman, or even to look her stedfastly in the face. To avoid receiving strangers in their houses, shopkeepers and artisans expose their wares, and follow their respective trades, in the open streets.

* The retired life of the women disposes them to behave respectfully to the other sex. I met a Bedouin lady, who, purely out of respect, left the road, and turned her back upon me; and I saw her do the same to other men. I several times have seen women kiss the hands of a man of distinction, or kneel to kiss his feet.

* The great often have in their halls basins with *jets d'eau*, to cool the air. I have mentioned that which we saw in the Imam of Sana's hall of audience. The edges of the basin were coated with marble, and the rest of the floor was covered with rich carpets.

* As the people of the East wish to keep their floors very clean, they spit very little, although they smoke a great deal. Yet to spit is not reckoned a piece of impoliteness. I have seen some persons of rank use a spitting-box, and others spit on the bottom of the wall, behind the cushions on which they sit.

* As the floors are spread with carpets, and cushions are laid round the walls, one cannot sit down, without inconvenience, on the ground; and the use of chairs is unknown in the East. The Arabians practise several different modes of sitting. When they wish to be very much at their ease, they cross their legs under the body. I found, indeed, by experience, that this mode of sitting is the most commodious for people who wear long clothes, and wide breeches, without any confining ligatures. It seems to afford better rest, after fatigue, than our posture of sitting upon chairs. In presence of superiors, an Arab sits with his two knees touching each other, and with the weight of the body resting upon the heels. As in this position a person occupies less room than in the other, this is the posture in which they usually place themselves at table. I often tried it, but found it extremely uneasy, and could never accustom myself to it. In many parts of Arabia, there are long, low chairs, made of straw mats; but they sit cross-legged on them, as well as on the carpets.

* The life which the Arabians lead in their houses, is so vacant and unvaried, that they cannot help feeling it irksome. Their natural vivacity prompts them to seek amusements out of doors. They frequent-

quent coffee-houses and markets, and are fond of assembling in public meetings as often as possible. Yet they have not the same means of diversion as other nations. What I have formerly said concerning the amusements of the inhabitants of the East, respects the Arabians only in part. They are often obliged to take up with sedentary and domestic amusements, which to Europeans appear very insipid.

‘It is, no doubt, to divert the tedium of a sedentary life, that the people of the East make so much use of tobacco. The Arabians, notwithstanding the natural dryness of their constitution, and the warmth of their climate, smoke still more than the inhabitants of the northern provinces of Asia. They use the long Persian pipe, which I have already described. A custom peculiar to Arabia, is, that persons of opulence and fashion carry always about them a box filled with odorous wood. They put a bit of this wood into any person's pipe, to whom they wish to express particular respect; and it communicates to the tobacco a fragrant smell, and a very agreeable taste.

‘I never saw the Arabians use opium, like the Turks and the Persians. Instead of taking this gratification, they constantly chew *Kaad*. This is the buds of a certain tree, which are brought in small boxes from the hills of Yemen. Persons who have good teeth chew these buds just as they come from the tree: For the use of old men it is first brayed in a mortar. It seems to be from fashion merely that these buds are chewed; for they have a disagreeable taste; nor could we accustom ourselves to them. I found likewise that *Kaad* has a parching effect upon the constitution, and is unfavourable to sleep.

‘The lower people are fond of raising their spirits to a state of intoxication. As they have no strong drink, they, for this purpose, smoke *Hafchisch*, which is the dried leaves of a sort of hemp. This smoke exalts their courage, and throws them into a state in which delightful visions dance before the imagination. One of our Arabian servants, after smoking *Hafchisch*, met with four soldiers in the street, and attacked the whole party. One of the soldiers gave him a sound beating, and brought him home to us. Notwithstanding his mishap, he would not make himself easy, but still imagined, such was the effect of his intoxication, that he was a match for any four men.’

A great variety of other curious articles of information are contained in these volumes. What we have selected will be sufficient to assure the reader, that he will be amply repaid for the trouble of perusing the whole work. The translator has executed his task with ability.

O. S.

ART. IV. *A Voyage to Madagascar, and the East-Indies.* By the Abbe Rochon, Member of the Academies of Sciences of Paris and Peterburgh, Astronomer of the Marine, Keeper of the King's Philosophical Cabinet, Inspector of Machines, Money, &c. &c. Translated from the French. Illustrated with an accurate Map of the Island of Madagascar. To which is added, a Memoir on the Chinese Trade. 8vo. 475 pages. Price 7s. Robinsons. 1792.

As we have already given a detailed account of the abbe Rochon's voyage to Madagascar, (see *Analyt. Rev.* vol. xi. p. 128.) from the original, we shall take no farther notice of that article:

The memoir here annexed to it, on the Chinese trade, is the production of Mr. Brunel, and deserves some degree of attention.

He commences by stating, that in an age, when the preponderance of states is regulated by their commerce, an object of so much importance cannot be too highly appreciated. France, by the fertility of her soil, and the mildness of her climate, is rendered in some measure independent of other countries, but as the fictitious wants of a polished nation must be supplied by somebody, he thinks that it would be ridiculous to abandon the Indian trade, although it has created more 'new wants,' than 'real riches.'

In order to enable his countrymen to carry on an advantageous commerce with China, he endeavours to inspire them with just ideas concerning the money, productions, &c. of that extensive empire.

Although there are rich mines of gold and silver, we are told that they are not allowed to be opened, 'for fear, no doubt, of causing too great a circulation of money.' But this reason being too *subtle* to be readily comprehended by the people, 'it is exhibited to them under a more engaging aspect, and the specious motive of humanity: it is, as we are told, that the lives of the subjects of the empire may not be sacrificed.' The current money among the Chinese, consists entirely of *cashes* and halfpence, and of these there are two sorts, one of brass, and one of copper: they are both mixed with *toutenag*, but the alloy being much less in the halfpence, they are of more value. Bars of gold and silver, procured in consequence of an intercourse with other nations, are made use of in the payment of large sums, and clipped with an instrument, in order to ascertain the exact amount.

The weights are the *pic*, *caty*, and *tael*: the first corresponds to our hundred weight, the second, to our pound, and the third, to our ounce.

The *cob*, or ell, contains one foot, eight inches, three lines; the *tebi*, or foot, is divided into ten inches.

Calculations are made, not by means of a pen, but with a board, called *seïou pan*, having small wooden balls strung upon it, at certain distances, two of which are at the top, and five at the bottom.

It is here asserted, in express contradiction to several other travellers, that the tea is prepared, or cured, by being spread upon *metal plates*, placed over a moderate fire, which occasions them to acquire that shrivelled appearance which they have when brought to Europe.

China ink is a composition of fish-glue, ox-gall, and lamp black. It is considered, by the natives, as an excellent remedy for spitting of blood, and is kept in their mouths in the same manner as lozenges by the Europeans.

Quicksilver is a natural production of this part of Asia, but the old French East-India company prohibited its importation in their vessels 'for fear of accidents.'

Porcelain was used in China before the year 424 of the christian æra, and since that period, it has been gradually brought to its present degree of perfection. There are some connoisseurs, who set a high value on the most trifling utensils of this kind, provided they have been manufactured some hundred years back, and there are not wanting those among their countrymen, who turn this circumstance to their profit.

'A method [says Mr. B.], has been lately discovered of imitating the ancient porcelain, or at least, that of considerable antiquity. Pieces of this kind are generally very thick and heavy. They are first dipped in common mixed with yellow oil, which gives them when
baked,

baked, a sea green colour: they are then baked a second time, in a very fat kind of liquor made from capons and other meat, after which they are put into a dirty sewer for two or three months; and at the end of that time, they resemble porcelain made three or four hundred years ago, which was the period when pieces of that colour were esteemed by the Chinese. These false *antiques* resemble the real ones, in not resounding when struck, and in producing no humming noise when applied to the ear.

While enumerating the articles that will be sure to find a ready sale in China, the author thus expresses his sentiments respecting the slave trade:

‘I shall pass over in silence a branch of commerce, which humanity, reason, and philosophy have shewn to be odious; without, however, having been able to triumph over prejudices, habitude, and the self-interestedness of a few individuals. When shall we have the happiness not to be acquainted with slavery in our colonies?’

This volume is respectably translated. We understand that the abbe Rochon published a second part, which he has since thought proper to suppress.

ART. V. *A Fortnight's Ramble to the Lakes in Westmoreland, Lancashire, and Cumberland.* By a Rambler. 8vo. 267 pages. Price 5s. in boards. Hookham and Co. 1792.

IN deciding upon the merit of any literary performance, regard ought unquestionably to be paid to the author's views and pretensions. To sit down with the gravity of a philosopher to inspect a work, which professes no higher end than amusement, or to ‘furl the wrinkled front’ of criticism over the casual production of sportive humour, or the extemporary effusion of taste and sentiment, would be highly absurd. This Rambler pretends to nothing more, than to copy from his journal the minutes of a pleasant tour to the Lakes, the sole object of which was to contemplate nature. Without following any written guide, he gives free scope to his own fancy and feelings; his living portraits are the cottagers with whom he conversed; and his landscapes are light sketches of the grand and beautiful scenes through which he passed. The gaiety and good humour with which he writes, will, with a good humoured reader, be admitted as an atonement for every defect in the piece, except such palpable violations of grammar as that which occurs in the following sentence, ‘such honour has that idol wealth on the minds of *we* poor mortals;’ or such expressions of low humour as have *escaped* the author in his description of a Margate Hoy, and of a drunken old woman at Patterdale. We shall copy our traveller's account of his visit to the lakes of Buttermere and Crummock: P. 192.

‘After ordering some dinner at a small ale house, we got a son of Crispin to attend us to the cascade; the road we took was very uneven and boggy, with a number of beau traps: as we ascended we gained a full view of both Buttermere and Crummock lakes, separated by good land and a deep river; there are two small islands upon the latter, and at the bottom the country looks fertile; it is about two miles to the water-fall, and we found it an uncomfortable task. But mountain troubles vanish the instant you behold the object of a walk.—My ears first caught the mellow sound, and after clambering over a rough wall,

we came suddenly upon the cause of it. I was lost in admiration in one of those *vacant* delights, in which the mind thinks of nothing but what is before it, and makes you feel yourself more than man; I required a tap over the shoulder to return to mortality—I received it, and I thus feebly describe the cause of it.

• Scale-Force waterfall is two hundred feet perpendicular, except where it flushes over a small jut; the steep on both sides is covered with variety of moss, fern, ash, and oak, all fed by the constant spray, and flourish in indescribable verdure; the delicacy of the effect is heightened by being in a narrow chasm, a hundred yards in the rock, before it rushes into the lower fall, at the point of which you have the grand view: clamber up the left side and look into the first basin, and, although you may be wet with the spray, you cannot help feeling the solemnity of this deep, this musical abyss, enchanting as verdure and melody can make it; and although there has been no rain for nine days, it far exceeds any thing of the kind I ever saw, and the boasted one at Coo in Germany sinks below comparison.

• I suppose we saw it in the best state it could be received in; had it been after rain, it might have filled us with astonishment; but what would have become of the verdure of the sides?—the foam would have nearly covered them: as we saw it, every part was in unison with the music it created; the mind comprehended it, and carried away one of the most inimitable scenes that ever enriched the fancy of man, or graced the pencil of a Moore.

• On asking the guide the names of different hills, he said in this valley we call them so and so—“but other guides have gi’en um feck * fine neames, we do naw recollect um, bu we mun naw contradict um, as they thinken umselves cleverer folks than we are.”

• We met a rosy boy with a fatchel on his back; he was going to one of the householders for a stated time. The poor live amongst the farmers in proportion as they are assessed, and they are always treated like one of the family; the only pauper at present is the little alien; his mother knew her frailties too well, and was too honest to swear to a father, therefore the villagers have taken the boy amongst them, and are going to send him to school.

• They said with concern until a fortnight ago they have had no regular schoolmaster these two years; in short, since the period of chusing their clergyman was taken from them.

• The chapel and the school serves for both purposes, and I could almost reach the roof with my head; the inhabitants time out of mind used to appoint their own clergyman, and he was generally chosen with full consent; perhaps it was the very poorest livelihood in the kingdom, even with the addition of queen Ann’s bounty; but it was a vehicle for a minor priest to get superior orders, and there never was a want of candidates: they now say they have lost their right, at any rate they are afraid to claim it, as they are more in dread of the great eagle of the north than the eagles which build in their mountains;—they think it a judgment upon them for unanimously voting *à la contraire* at a contested election; but whatever may be the reason, they are left to go to heaven as quietly as they can;—the schoolmaster, without being a parson, officiates as such, and a clergyman, from Lorton, the

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parish church, comes over about once in six weeks to administer the sacrament, which may be the means of preserving the bounty:—in this forlorn manner is the service performed in the village of Buttermere;—luckily it could not have happened in a village where it appears less wanted, but as good harmless people always regret the loss of a good custom, they regret it.

In the course of the tour we meet with two or three poetical attempts; but they scarcely rise to the point of mediocrity. As the author speaks of his 'old brother soldiers,' we conclude that he belongs to the military profession.

O. S.

M E D I C I N E.

ART. VI. *Memoirs of the Medical Society of London, instituted in the Year 1773.* Vol. III. 8vo. 612 pages and six plates. Price 8s. boards. Dilly. 1792.

IN the preface to the volume before us, (which has been unusually long in appearing) we are informed, that this society has resolved, in order to facilitate the communication of their papers, to publish them in future in numbers, four of which are to constitute a volume. The first number upon this plan, we understand, is already in the press.

We shall now proceed, agreeably to the plan of our work, to analyse the papers of which the present volume consists.

Article 1. *A case of original deafness, with the appearances on dissection.* By J. Haighton, Surgeon, F.M.S.—This ingenious physiologist observes that the vital parts, and the organs of sense, are more perfectly formed, and exist in a higher degree of perfection at the time of birth, than the other parts of the body. If this was not the case with the former, he thinks, they would be unfit for performing those offices which are absolutely necessary for the preservation of life. After giving the history of the case in a clear and perspicuous manner, Mr. H. relates the appearances on dissection, in which nothing particular was observed before the examination of the seventh or auditory pair of nerves. The *portio mollis* of this pair, which is properly considered the true auditory nerve, was found remarkably small, even scarcely half its usual size. The *portio dura* of the same pair of nerves seemed in every respect natural. Nothing preternatural occurred in the *meatus auditorius, membrana tympani*, the cavity of the *tympanum*, or the two apertures leading from it. The figure of the bones of the tympanum, and their relative situation, were natural and proper.—The only cause of deafness was found to be in the labyrinth, which was perfectly formed; but 'instead of containing water, was filled with a solid caseous substance.' The remarks, which Mr. H. makes upon this interesting case, seem judicious: he thinks, that the organ of hearing, instead of being divided into external and internal, might, with greater propriety, 'be distinguished into parts preparatory to the impression of sound, and parts more immediately subservient.' Under the first class he ranks every part except the labyrinth; under the

second he considers the labyrinth and its contents. In the case before us, the former of these classes appeared perfect; but the latter or labyrinth, was the part which alone was concerned in the complaint, not from any imperfection in its form, or failure in the performance of its office, but from the nature of its contents. For there was no fluid of any kind found in the labyrinth, but its place was occupied by a solid substance, 'which being incapable of receiving so perfect a vibratory motion, was unable to produce its proper effect on the immediate organ.' The diminution of size in the auditory nerve, he supposes rather an effect than the cause of deafness.

Art. II. *A remarkable instance of recovery of sight, by the dispersion of a cataract, which had occasioned blindness in one eye for eleven years. The case described, with hints grounded on it as to the mode of cure in similar complaints.* By James Ware, Surgeon, F. M. S. It has generally been supposed by chirurgical writers, that that opacity of the crystalline humour which is called a cataract could not be removed, but by the operation of either couching or extraction. In the case before us, however, we are presented with a proof of the disease being removed without any operation, merely from the accidental occurrence of inflammation in the eye, in consequence of taking cold. The remarkable change which took place in the eye of the patient, whose case the author here relates, and the great utility of the inflammation in promoting this desirable event, he thinks, may lead practitioners to inquire how far it may be safe and expedient to employ art in order to raise an inflammation, as the first step to a cure in similar cases of blindness; and if this be found a safe measure, to consider what means are the best calculated to produce this end. 'Could the experiment [says he] be tried, without incurring further danger to the patient, it might issue in the establishment of a mode of cure, which, whilst it was equally efficacious, would undoubtedly appear less formidable than the operation now commonly advised under complaints of this nature.' In the supplement to the preceding paper, the author gives two additional cases of cataracts similar to that which has been described, 'in both of which the opacity was dissipated, and the patients recovered their sight, without submitting to any chirurgical operation.' The cases which Mr. W. has here brought forward, certainly deserve the serious consideration of surgeons.

Art. III. *Influenzæ descriptio, auctore Gulielmo Falconer, M. D. F. R. S. et C. M. S. uti nuper comparebat in urbe Bathoniæ, Mens. Julio, Augusto, Septembri, Ann. Dom. 1788.*—After giving a description of the symptoms which attended this disease, Dr. F. presents us with his method of treating it, which seems to differ little from that which has been pursued by other practitioners. He informs us, that antimonial medicines were of little service, except when joined with ipecacuanha, in which state he ventured to administer them, even when there was a great difficulty of swallowing. Bleeding was highly useful and necessary, and required to be repeated two or three times, and sometimes oftener. Clysters were more useful than cathartic medicines. Astringent
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and tonic gargles were also of much service. After the disease had continued some time, wine became necessary, and was very agreeable to the taste of the patient as well as strengthening. Much advantage was likewise derived from inhaling the vapour of boiling water with vinegar. Blisters did not seem to produce much good; but embrocations of sp. ammon. cum calc. viv. and olive oil, were of great use when applied to the throat. Topical bleeding, by means of leeches, from the throat and fauces, afforded considerable relief. Opium was not found useful in this disease by our author; but a nourishing diet, free air, &c. were highly necessary. In some cases, suppurations took place, which seemed to afford a considerable mitigation of all the symptoms. We cannot see any reason for clothing this unimportant case in a Latin garb.

Art. IV. *An account of the epidemic catarrh, (termed influenza) as it appeared at Northampton, and in the adjacent villages, in 1775; with a comparative view of a similar disease, as it was observed in London and its environs, in 1782.* By Anthony Fothergill (of Bath,) M. D. F. R. S. and C. M. S.—This epidemic made its first attack about the middle of November, 1775, and soon became very general. Those who were most in the open air, were generally first seized with it. After giving a minute history of the progress and symptoms of the disease, Dr. F. remarks, that its attacks varied very much in different habits: some persons pursued their usual employment, and quickly recovered without any medical assistance; others were obliged to be confined to their beds for several days, and to have recourse to medicine. Those who were subject to pulmonic weakness, from whatever cause, suffered the most severely. Young children were less affected than those of riper years, and generally recovered sooner than adults. Persons of both sexes between eighteen and thirty six, of irritable habits, were frequently brought into great danger from the violence of the cough. Some falling down in the fit, and lying some time in a state of insensibility or suffocation. Others were seized with effusions of blood from the lungs; and some irritable females, during the period of menstruation, underwent such fits of coughing, as to be thrown into universal convulsions. Many instances of palsies and sudden deaths occurred during this epidemic constitution. Rheumatisms were frequent, and other chronic diseases were aggravated. In the treatment of this complaint, our author seems to have followed the cooling antiphlogistic plan. With respect to the cause of the epidemic, Dr. F., after examining many different opinions concerning it, seems to think, that we must content ourselves for the present 'with referring it to certain *miasmata* generated in the air, whose nature is wholly unknown, and concerning whose qualities we must be obliged to suspend our judgment, till the history of the atmosphere is better understood.' Having thus exhibited the leading features of the influenza of 1775, he next contrasts it with that of 1782, on which he makes some useful and pertinent observations.

Art. V. *History and dissection of a fatal case, attended with a painful affection of the head.* By J. C. Lettsom, M. D., &c.; with
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the dissection by J. Ware, Surgeon and F. M. S.—The chief circumstances worthy of our notice in this paper are, that, upon dissection of the body after death, two hard bony substances were found enveloped in the duplicature of the falciform process, nearly in the middle, between the *os frontis* and *occiput*, and almost as low as the *corpus callosum*. These bony substances rather resembled portions of the *cranium*, forced by accident from their natural position, than morbid ossifications of soft parts; as the substance of them, instead of being of a loose pliable texture, as in original depositions of bony matter, was found to be as hard as the surface of the *tibia*. This patient had had a fall from an horse about twenty years before, by which the skull was supposed to have been fractured; it is therefore probable, the author thinks, that the hard pieces of bone which have been noticed, had been broken off from the internal *lamina* of the *cranium* at the time of the fall.

ART. VI. *A case of an extraordinary irritable sympathetic tumor.* By C. Bisset, M. D. and F. M. S. In this case of tumour, we meet with very little to entitle it to notice. The tumour was situated on the left leg, a little above the *malleolus externus*, was of an oval form, and about the size of a filbert. It was highly irritable, and had a violent periodical pain making its onset daily, which seemed to be connected with the state of pregnancy. After incision had been tried without producing the desired effect, the tumour was successfully removed by the application of caustic.

ART. VII. *Case of violent pains in the penis, and neighbouring parts.* By James Bureau, Surgeon, and F. M. S.—This case was attended with a remarkably obdurate pain in the *penis*, particularly round the *corona glandis*, which extended to the bulb of the *urethra*, the *inguina*, the *pubis*, and even affected the *testes*. It came on after having had a connexion with a woman of suspicious character. The pain frequently went off, and as frequently returned again, several times in the day. After taking a great many different medicines, and using a great variety of applications to the part without any alleviation of the pain, the patient found himself suddenly and considerably relieved by having contracted a virulent gonorrhœa. After the inflammatory state of the gonorrhœa was gone off, he again felt a violent return of the pain, though much diminished in violence.

ART. VIII. *On the effects of compression of the arteries in various diseases, and particularly in those of the head; with hints towards a new mode of treating nervous disorders.* By Caleb Hillier Parry, M. D. C. M. S. (Bath.)—This is a very ingenious and valuable paper; but which our limits will scarcely allow us to examine so fully as the subject of it deserves. The case which led our author to the discovery of the use of compression of the arteries, in nervous complaints, is here related with great minuteness and perspicuity. Having in vain sought the aid of almost all the measures which have generally been pointed out by experience, as affording relief in disorders of the nervous kind, Dr. P. was at last furnished with the conclusions he had long wished for, from reflecting upon, and observing the order of the symptoms in the case here stated. He had remarked, that the fits of delirium were preceded

preceded by a sense of fulness and throbbing pain in the head, accompanied with great heat and flushing about the head and neck, and a sense of bursting in the throat and upper part of the thorax. He considered these symptoms as signs of too great a quantity of blood being forced through the carotid arteries into the brain, and to the outside of the head. He therefore naturally concluded, that, if the cause were removed, the effect would cease. To effect this purpose, he applied a tight pressure, by means of his thumb, to the right carotid artery a little below the larynx, upon the first attack of delirium, when the brow was contracted into an immoveable frown. 'No sooner was the pressure made, (continues Dr. P.) than the austerity of the countenance disappeared, and the patient was restored to the perfect use of her senses and powers of reasoning.' At the same time the head-ache, and the undue sensibility with regard to light and sound, which had always taken place in the intervals of the paroxysms, were altogether wanting, and the patient declared, that in every respect, she was free from complaint.' Having thus fully satisfied himself as to the effect of this pressure, he gradually removed his hand. 'The frown in an instant returned on the countenance, and every mark of delirium immediately succeeded.' This experiment the author tells us has since been repeated some hundreds of times with the utmost certainty of success. After remarking upon some other symptoms which were removed by this pressure, he says, it has been found nearly or totally to remove hemicrania of the side on which the compression is made, also nervous and bilious head-achs, vertigo, noises in the head, the sense of heat in the same part, the mental agitations of nervous patients, &c. As soon as Dr. P. had discovered this method of removing these different symptoms, and had thence concluded, that they were owing to an undue determination of blood to the brain, he was led to inquire from what source this preternatural determination was derived. This he had found to originate from a palpitation of the heart, that invariably follows the remote causes which he has here mentioned. This palpitation he has since also found to be the cause of a great number of nervous affections. Several circumstances relating to the compression of the carotid arteries are next fully stated; after which the author observes, that the view which he has given of excessive determination of blood to different parts, points out the method of practice commonly to be followed in such cases. 'It consists (he thinks) in the use,

' 1st, Of those means which diminish the undue action of the heart and arteries in general.

' 2d. Those which repress the excessive action of the arteries of the affected part; and,

' 3d. Those which excite or restore determinations to other parts of the arterial system.'

Under the first head he ranks the 'avoiding of all general stimuli, whether external or internal; low diet, general blood-letting, saline refrigerants, and a set of remedies which diminish arterial irritability; such as medicines producing nausea, opium, henbane,

henbane, aconite, hemlock, tobacco, fox-glove, lead, and perhaps arsenic, zinc, and copper. Of the second class are topical bleeding, other evacuants, and cold. Of the third are rubefacients, friction, vesicatories, electricity, heat, cold, purgatives, diuretics, diaphoretics, sialogogues, &c. 'This system of practice [continues the author] I have tried, and with a success much greater than that which I had long experienced from the remedies commonly employed.' In the supplement to the above paper, Dr. P. has given an account of three other cases which have fallen under his care, and in which compression of the arteries was highly serviceable. Notwithstanding the facts which the ingenious author of these papers has brought forward in support of the advantage resulting from compression of the arteries in the cure of nervous disorders, we are fearful his expectations are too sanguine.

ART. IX. *A case of an obstinate quartan ague, of five months continuance, cured by electricity; in a letter to the Medical Society.* By Thomas Fowler, of Stafford, M. D. C. M. S. and Member of the Royal, Medical, and Physical Societies of Edinburgh.—The obstinacy of this case of ague was such as to resist the powers of bark, arsenic, volatile-alkali, and many other remedies, but it was effectually removed by receiving ten or more smart shocks of electricity at a time through the arms and thorax, from a ten ounce vial, whenever the least symptom of an accession of the fit was perceived; and which was continued every time until the patient was impressed with fear, and began to sweat; she was then put to bed, and the sudorific effect promoted by small tepid wine whey. This ague was of the quartan type, and of long continuance; and Dr. F. supposes, that the influence of fear had the chief share in the cure.

Art. x. *Case of an abscess of the breast successfully treated.* By W. Farquharson of Edinburgh, M. D. and C. M. S.—In this paper we have the history of a case of abscess which formed on the left side of the breast, and which pointed between the sixth and seventh ribs, about half way between the sternum and spine. It seemed to originate in consequence of falling into a river when over heated. When opened, a considerable quantity of pus was discharged, which immediately relieved the patient, but afterwards much difficulty attended the keeping the wound sufficiently open, and thereby preventing the formation of fresh collections of matter. The cyst which had contained the matter, was at last effectually healed, by gradually withdrawing a long leaden canula which had been introduced for the purpose.

Art. XI. *A case of diseased liver.* By Abraham Ludlow, M. D. C. M. S. of Bristol.—This paper will afford a very striking instance of the deceitful appearances of convalescence which sometimes take place in violent visceral affections. For though in this patient's case there was a considerable accumulation of fluid in the substance of the liver, and a destruction of a portion of the right lung, yet at one period of his disorder he appeared to be in a state of recovery.

Art.

Art. XII. *Of tetanus, and of convulsive disorders.* By James Currie, M. D. of Liverpool. This is a communication highly deserving the notice of practitioners. Dr. C. remarks, that for this fatal disease several new remedies have lately been proposed, each of which in its turn has, in some degree, shared the confidence of the public. Of opium, mercury, the cold bath, and wine, the author has here given his experience. In a practice of nine years, he has seen seven cases of this disease, two of which were idiopathic, and five the consequence of wounds. In the two cases of idiopathic tetanus, Dr. C. observes, that opium, though it did not effect a cure, contributed much to alleviate the disease and prolong life. Mercury, he says, had little effect. The success of the cold bath was sudden and complete, not being lessened by bad effects of any kind. In the author's opinion, much of the benefit, so suddenly derived from the cold bath, depends upon plunging the patient into the water while the convulsion is upon him; and from the suddenness and completeness of its application. For this reason, he seems to prefer immersion in water, to its affusion. Our author's experience of the effects of the cold bath, however, in cases of tetanus arising from wounds, is by no means so satisfactory as in the idiopathic kind. Yet, even in cases of this disease, originating from wounds, if the cold bath fail, Dr. C.'s success with wine given in large quantities should afford us some encouragement. Dr. C. has likewise found the cold bath a most excellent remedy in the convulsions of children, whether proceeding from worms or other causes. In early infancy, however, he thinks, it should be employed with caution, as by tempering the water when the weather is cold, or pouring it upon the patient instead of immersing him in it. In this valuable paper the medical reader will find many other judicious practical observations.

Art. XIII. *A case of extra-uterine gestation of the ventral kind: including the symptoms of the patient from the earliest period of pregnancy, to the time of death, (fifteen months) with the appearances upon dissection.* By William Turnbull, A. M. F. M. S., Surgeon.—For a particular account of this case of extra-uterine gestation, we must refer our readers to the 13th volume of our Review, page 411.

Art. XIV. *On the submersion of animals; its effects on the vital organs; and the most probable method of removing them.* By Charles Kite, Member of the Corporation of Surgeons in London, corresponding Member of the London Medical Society, and Surgeon at Gravesend in Kent.—The writer of this memoir thinks it extremely necessary, in order to the improvement of the means of recovering persons seemingly dead, that a particular and minute attention should be paid to the real state of the vital parts, after the suspension of respiration has taken place. Though much has been advanced on this subject, there still remains a difference of opinion respecting it, which has induced Mr. K. to enter into the inquiry more fully. He first takes for granted, that the suspension of life in drowned animals depends upon the
operation

operation of the water on the lungs; and then investigates the manner in which this effect is produced; and which he finds to take place, either by the water entering the trachea, or by suspending the action of respiration. However, from the experiments of Dr. Goodwyn and others, the author seems inclined to the latter opinion. The stoppage of respiration, he suspects, may act powerfully upon the system in two ways at the same time—which are, that, if the lungs be quite empty of air, the chemical action of the air on the blood immediately ceases; and, that the blood is prevented from passing through the lungs. Which of these circumstances causes death, Mr. K. thinks will be determined by the question—‘Whether the suspension of the action of respiration induces a stoppage of the circulation, and its necessary consequences—*chemically*, by depriving the blood of certain properties which it should acquire from the air, in its passage through the pulmonary vessels, or, *mechanically*, by obstructing the passage of the blood through the lungs?’ With respect to the want of the chemical change of the properties of the blood, as causing the cessation of respiration, the author concludes from the results of various experiments, ‘*that the left sinus venosus, auricle, and ventricle, do not cease to contract in consequence of the phlogisticated state of the blood in their cavities—That the intellectual operations do not cease—That sensation and voluntary motion are not suspended—And that the external signs of life do not disappear in consequence of the sinus and auricle ceasing to contract.*’—On the whole, this writer finds the sinus, auricle, and ventricle, to continue to contract forcibly for some time after the blood has become of a black colour, and appears saturated with phlogiston; and even for some time after the external signs of life have disappeared. Nay, the author is persuaded, that in many instances the black colour of the blood depends on some other circumstances than the want of the action of the air; and, ‘that the black blood *does* possess a sufficiently stimulating quality to excite the action of all parts of the heart.’ From the whole of his observations, he therefore draws this conclusion: ‘*That the suspension of the action of respiration does not induce a stoppage of the circulation and its necessary consequences, by chemically depriving the blood of certain properties which it should acquire from the air in its passage through the lungs.*’ He next proceeds to the other mentioned cause of death; and, after having made many ingenious experiments to determine the matter, he observes, ‘That only a very small quantity of blood can pass through the lungs when they are in a state of perfect expiration. That the impediment to the passage of the blood through the lungs is materially lessened by their being in a state of full inspiration. That the difference in the length of time which an animal will live with collapsed and distended lungs, is in the proportion of fifty to the former, and one hundred and thirty to the latter.’

Having premised these observations, he inquires into the state and degree of distention of the trachea of those animals which have been killed by drowning; after which he makes this conclusion: ‘That the lungs of drowned animals are in a state of perfect

perfect and complete expiration; and consequently, that only a small quantity of blood can pass to the left sinus and auricle.* Thus, having traced the consequences of the suspension of respiration to the mechanical congestion of blood in the right side of the heart and lungs, Mr. K. goes on to remark the manner in which this congestion may be the cause of death; which, he thinks, must be by producing its final effect either on the heart, the lungs, or the brain. On this subject he concludes, 'from the external appearances of the body, from the state of the brain as it appears on dissection, and from the consequences that must ensue from the congestion of the great veins, that it is evident that the brain must be in a state of compression; and that, from the manner in which we know the brain to be affected by compression, we may conclude, *that those who die by drowning, die in consequence of an apoplexy, or a compression of the brain.*' He, however does not doubt, but that the suspension of the action of respiration is the first and original cause of death. From all this he thinks it plain, that the first, principal, and great intention for the restoration of life is the removal of the compression of the brain, and of the distention of the right auricle and ventricle and of the great veins connected with them. The manner in which this is to be effected is next brought forward. The chief means which the author recommends seem to be, the attempting artificial respiration, and bleeding from the external jugular veins. Heat should, he thinks, be applied in the most gradual manner, and should not be great. After noticing several other remedies, he closes his paper by observing, 'that neither stimuli applied to the different organs of sense, nor irritating medicines thrown into the stomach and bowels, can produce any effect while sensation and voluntary motion are suspended; but that they are capable of producing much advantage, if applied when the principle of sensibility is in some measure returned.'

ART. XV.* *A description of four cases of the gutta serena, cured by electricity; To which is added two cases of the like nature, in which the chief means of cure was a mercurial snuff: with incidental remarks annexed to the cases.*—By James Ware, Surgeon. After giving the histories of the four cases of gutta serena contained in this paper, Mr. W. remarks, that great advantage may be derived from the proper application of electricity in cases of this kind; and that its want of success has often originated from the injudicious and improper use of it, rather than from its want of efficacy. After noticing several causes of blindness which are very deserving of the attention of practitioners, Mr. W. observes, that a dilated pupil has been considered by most writers as a symptom particularly characteristic of gutta serena; and that it generally accompanies those cases in which electricity has been found useful. Other instances of blindness, the author remarks, are frequently occurring, in which, instead of a dilatation, a contraction of the pupil is the only change which takes place in the

* All the articles from this to the commencement of the appendix, are wrongly numbered.

eye. In cases of this description, the obstruction is mostly preceded by severe pain, and sometimes an evident opacity in the crystalline capsule. Here also electricity is of service, but a medicine more to be depended upon, is *hydrargyrus muriatus* given in small doses. In cases of the common gutta serena, much relief has been obtained by the use of a mercurial inuff. Two cases of this kind are given in the conclusion of this useful paper.

(To be continued.)

T O P O G R A P H Y.

ART. VII. *Tableau politique, religieux, & moral de Rome, & des Etats Ecclesiastiques; accompagné de Notes analogues au Sujet, et à la nouvelle Constitution de la France, &c. A political, religious, and moral Description of Rome, and of the ecclesiastical States, accompanied with Notes analogous to those Subjects, and to the new Constitution of France. By Maurice Lévêque. 8vo. 370 pa. Paris. Imported by Boffe. 1791.*

SEVERAL of our modern travellers have given us descriptions of the paintings, the statues, the medals, and the antiquities of all kinds with which Rome abounds; their whole attention has indeed been confined to the study of the fine arts, and as it were, absorbed in it: the religion, the morals, the policy, the government, and the genius of the inhabitants, seem to have been entirely overlooked, and perhaps were, in some measure, unknown to them. The reason of this omission is plain: They for the most part visited the metropolis of the papal dominions, either as artists, or as *amateurs*, and traversed the patrimony of St. Peter with too great rapidity to acquire that knowledge, which a long residence, and laborious and uninterrupted investigation can alone procure. After living upwards of four years, either in the capital of the pope's dominions, or in the circumjacent country, Mr. L. thought himself qualified to attempt the present work; and, whatever objections may be made to his political or religious opinions, it must be at least acknowledged, that he appears to have paid great attention to the subject, and made use of much industry in the course of this undertaking.

Chap. I. *History of ancient and modern Rome; its present state; the power of the popes and cardinals.*—The humble origin of this celebrated city, its continual wars, its frequent checks in the early parts of its annals, its subsequent victories, and its extensive conquests, are sufficiently known. The revolutions in its government were no less remarkable, for the sovereign power passing successively from the kings to the patricians, and from the patricians (in a limited sense) to the people, at last devolved upon the emperors. After having been long a prey to the horrors of anarchy, civil war, and sanguinary proscriptions, the mistress of the world seemed to breathe under Augustus; but the cruel despotism that stained the reigns of Tiberius, Caligula, Claudius, and Nero his successors, soon convinced their subjects, that they had exchanged a tumultuous liberty for the most horrid and degrading

grading slavery. It is to be observed, however, that the grandeur, magnificence, and even the population of this city, increased under the sanguinary empire of its tyrants, and the finest monuments of its splendour date their origin from the time of the emperors.

Rome still retained all the prerogatives of the capital of the empire, until the reign of Constantine, who transferred his residence to Byzantium*, since called Constantinople, from the name of its second founder.

In this event, which gave a mortal blow to its glory, originated the power of the popes, who acquired, under the shadow of religion, and by means of the profelytes to christianity, an authority which the emperors had lost by their absence. The division of the empire, the feebleness of the western portion, its invasion by the northern nations, the consequent ruin and destruction of Italy, and more especially of Rome, taken and sacked seven different times by them, afforded new opportunities to its bishops for extending their dominion over the minds of a disheartened people, and of acquiring, by means of their zeal, some degree of claim to the public gratitude. Nevertheless, after being freed from the rule of the Ostrogoths by the arms of Justinian, Rome still recognised the sovereignty of the emperors of the east, until the ambitious Astolfus, having extended the kingdom of Lombardy, aspired to the conquest of that city which had been once looked upon as the capital of the world; and there is but little doubt, that he would have succeeded in this ambitious enterprise, if Stephen II., at that time pope, had not armed the usurper Pepin in his defence, who, after conquering the Lombards, conferred the *exarchate* of Ravenna on the holy father. This was the first *real* title to temporal sovereignty that the church can boast.

Charlemagne, who was crowned emperor by Leo III., exercised at Rome, not only in person, but by means of commissioners, all the rights of sovereignty. *Lewis le Debonnaire*, a feeble prince, the heir of his power, but not of his great qualities, confirmed the donations of his father and his uncle, and even added to them that of this city and several other territories, over which, however, he still reserved the sovereign autho-

* This circumstance gave rise to the pretended donation of the city of Rome to pope Sylvester, and the declared attachment and protection afforded by Constantine to the cause of christianity served to give credit to this fable, of which our simple ancestors were so long the dupes.

The bold and ingenious answer which this *monkish fraud* furnished to a Venetian ambassador is well known.

A pope, with whom he happened to have some dispute concerning the rights of the republic, desired him to produce the title by means of which Venice claimed the sovereignty of the Adriatic gulph. "Your holiness," retorted the minister, "will find it recited on the back of the act recognising the donation of the emperor Constantine."

city, one of the privileges of which was that of confirming the election of the popes, before their consecration. His pusillanimous descendants suffered themselves to be despoiled of this right, of the title of emperor, of Italy, of Germany, and even of France itself.

After this, the popes disposed of the imperial crown, as they were led, either by their interest or their inclinations. It was conferred by John XII. on Otho the great, king of Germany, who transmitted it to his successors, to whom it became a source of wars and calamities rather than of real power; for, after purging the *holy see* of the simony and debauchery with which it had been long stained by the unworthy pontiffs, they became the victims of the fanatical ambition of Gregory VII, who pretended to dispose of the kingdoms of the earth in the same manner as of the blessings of heaven, and to render all Christian kings the vassals and the tributaries of St. Peter. These absurd pretensions had but too many faithful partisans in the persons of his successors, and more especially in Innocent III. and Boniface VIII. They divided and intimidated nations by means of their intrigues and their excommunications, and seemed to have been on the eve of establishing an empire equally extensive, and infinitely more absolute than that of the ancient Romans.

But while the pontiffs were thus giving law to the christian world, they were scarcely masters of their own capital, on account of the frequent seditions and insurrections of the inhabitants. Their removal for the space of seventy years to Avignon was a mortifying circumstance, but not such as could correct the factious disposition of the modern Romans.

It was not until the reign of Alexander VI., who was seconded in his ambitious designs by Cæsar Borgia, a son worthy of such a father, that the inhabitants of the capital evinced a spirit of submission. Julius II., profiting by the crimes of his predecessor, extended the dominion of the popes, embellished the metropolis of the christian world, and laid the foundation of the church of St. Peter. Leo X., the protector of the fine arts, continued this great enterprise, which his successors have completed with incredible magnificence.

Earlier than the beginning of the fifteenth century, we cannot justly fix the epoch of the solid and peaceable establishment of the temporal authority of the popes, and the embellishment of modern Rome, to which no one contributed more than Sixtus Quintus, who, on account of the wonders that immortalised his short reign of five years, should be ranked among the great men whose names ought to be handed down to posterity.

Clement VIII. reannexed Zerraxa to the domains of the church, which have not since received any augmentation; but, on the other hand, they have been preserved (excepting Avignon) by the popes his successors. The greatest part of these, and especially Paul V., have been eager to adorn the capital with palaces, churches, fountains; in fine, with every thing that is excellent in the fine arts, which, joined to the inestimable treasure of its antiquities, has rendered it the most instructive school in the world

world for artists, and an object of curiosity and admiration to all persons of taste.

The following quotation will not tend to raise our admiration of an ecclesiastical government.

‘ This country, the finest, the most varied, and the most fertile in all Italy, which is peopled with eighteen hundred thousand inhabitants, and washed on one side by the Adriatic, and on the other by the Tuscan sea; this country, so favoured by nature, languishes beneath the debasing yoke of sacerdotal despotism. A priest unites, in his own person, the executive, legislative, and spiritual powers, and in so absolute a degree, that he can act in the most arbitrary manner, in respect to the most important concerns of either religion or the state, without even convoking a consistory, or the assembly of cardinals, who are the ordinary counsellors, and as it were, the senate of the Roman church.

‘ It is in vain, in order to restrain the unlimited authority of the rulers whom they themselves appoint, that the latter have often obliged them, before their election, to subscribe certain oaths which they thought proper to administer; almost all of them, *by virtue of the power of the keys*, the symbol of their spiritual jurisdiction, have forgotten, while popes, those engagements which they entered into as cardinals.

‘ But although this be a *theocratic* government in its nature, (that is to say, the most absolute that can be imagined, on account of the association of the unlimited powers, which are acknowledged to be derived from God only,) yet it has been long considered as the most feeble in Europe, and abuses, instead of being repressed, continue daily to be propagated, and even to be perpetuated through the fear of innovation. But it is of little importance to the cardinals and prelates, that the state should remain destitute of industry, knowledge, riches, and even of defence, provided these opulent tenants for life find no obstacle to their desires, for they are enriched with the spoils of the people, and they enjoy all the lucrative places in the administration, to the utter exclusion of the laity, whom they carefully keep at a distance, as the indolence of their tempers inclines them to avoid all competition with men who are more active and more interested in the happiness and prosperity of society than themselves.

‘ This is the true source of that lethargic languor spread over the whole political body; this is the cause of the deplorable state of the sciences, agriculture, manufactures, and commerce; of the annihilation of the military art, of the imperfection, and even of the want of execution in regard to the laws.

‘ What traveller of sensibility but experiences the most melancholy sentiments in traversing Rome, and the ecclesiastical states! The wreck and ruin which he encounters at every step, unceasingly recal the ideas of desolation and destruction: Yet those precious remains, however shapeless they may appear, still attest the magnificence and the grandeur of the illustrious country of the Scipios and the Cæsars. But it is in vain that we would seek among the modern inhabitants for one of those virtues which rendered the ancient Romans so celebrated; they have disappeared,

without leaving a single vestige behind them: Their vices only remain, and these multiply as the distance from their source increases, thanks to the absurd nature of a destructive government, which, after the dominion of ten centuries, has contrived to annihilate a country, formerly peopled by heroes.'

Chap. 11. *Of the consistories, congregations, tribunals, and considerable dignities at the disposal of the court of Rome.*—The laity, we are told, are not here held in any estimation; they are looked upon as *profane*; churchmen only are respected; every place of trust, all honours and employments whatever, are lavished upon them; the departments of justice, of the finances, and even of war, are within their immediate inspection and control. Under the names of cardinals and prelates, they compose the different councils in which every thing that concerns either religion or the state is discussed; they superintend the multitude of civil, political, and ecclesiastical tribunals, which are more numerous here than in any other kingdom in Europe; they are also the principal agents of the sovereign authority, in which they participate more or less; some as legates, others as governors, nuncios, &c.

The consistories, some of which are open, and some secret, are assemblies of cardinals convoked by the pope, in order to deliberate in his presence; in these the canonization of such of the faithful as have distinguished themselves by a holy and devout life is debated upon and declared, &c. The *congregation* superintends the civil and political department. The object of the holy office or inquisition is, to maintain the purity of the faith; and this is zealously seconded by a tribunal called the *index*, the business of which is to censure, and to proscribe all suspicious books.

The congregation entitled *della propaganda fede* is intended to watch over the missionaries, whom it sends forth to preach the gospel among infidel nations, and to terminate those controversies which, to the disgrace of religion, have so often divided our modern apostles. It has a press under its direction for the different foreign languages, and a college where young men of different countries are instructed in theology.

'What,' says our author, 'has this pretended zeal for the glory and propagation of our faith produced? It has occasioned torrents of blood in Japan, whence we have been chased as perturbators, and as enemies; it has excited the most dangerous troubles in the empire of China, from which it has shut us out; it has authorised the frightful carnage, and all the atrocities which the Spaniards have committed in the new world; in short, it still serves as a pretext for the traffic in, and the slavery of the negroes. Who is it that will not shudder at the recapitulation of all these horrors? Is it possible to stifle the wish, that our religion, the basis of which is mildness, peace, and charity, may at length cease to veil the crimes of avarice and ambition? May the light of sound philosophy put a period to the fanaticism of foreign missions, the transient success of which has been no less fatal to humanity, than that of those disastrous croisades, during which our barbarous ancestors shed so much blood!'

Besides,

Beside these, there is an infinite variety of tribunals, such as *dei confini*, *dei computi*, *dei gravami*, &c. One called *dei baroni* is for the express purpose of obliging the *barons* to pay their debts; it is here asked, why its jurisdiction does not extend to the obligations contracted by the cardinals and prelates? and it is then sarcastically added, that the 'privilege of dying insolvent, is among the ecclesiastical immunities!'

Chap. III. *Of the ordinary tribunals of justice.*—If the administration of justice depended upon the number of tribunals, the people of Rome would have less cause of complaint than those of any other city in the world. These courts, with an indulgence highly hurtful to commerce, grant terms of two, three, and four years, to all debtors without distinction, for the payment of their obligations. They are also suspected of corruption.

In criminal cases, a great number of advocates and attorneys gratuitously undertake the defence of prisoners; and we are told, that, out of an hundred criminals convicted of murder, more than ninety are saved from condign punishment by quirks of law, or the indulgence of the judges.

Chap. IV. *Of the police.*—There is not any city in Christendom, where the public safety is less attended to, or where crimes are committed with greater impunity, than in this metropolis. This is occasioned by the inexperience of the magistrates; the bad choice of those employed under them; the great number of places of asylum; the infinite variety of privileges and protectors; the negligence of the sundry means pointed out by prudence; and the multiplied, and almost infinite division of concurrent authorities. The cardinal Albani was one day reproached with affording his protection to unworthy objects: 'To whom else should I give it?' replied his eminence: "honest men have no occasion for it!"

Chap. V. *Of crimes and punishments.*—Assassinations are very frequent here, and yet capital punishments are very rare. During the space of four years, our author says, that he only saw two criminals put to death. The brotherhood of *St. Jean de Polonois*, composed for the most part of persons of distinction, attend and comfort the culprits; the prince Corsini is generally very active on these occasions. The populace often exclaim at an execution, that the wretch just launched into eternity, has suffered less on account of his crimes, than from the want of protection; they also entertain an opinion, that the victims of public justice go straight to paradise!

Chap. VI. and VII. *Temperature and influence of the climate.*—The beauty, serenity, and excellence of this climate are well known. The prevalent and disagreeable winds are the south-east and north, called *sirocco* and *tramontana*; the first is justly characterised by Horace in two words, *plumbeus auster*. On an average of twenty-five years, the births in this city amount annually to 5,165, and the deaths to 6,926.

Chap. VIII. *Agriculture.*—The cultivation of the earth, in which the true and solid riches of a state consist, is looked upon as dishonourable in the ecclesiastical dominions; it is but little

wonder therefore, that the wines, olives, silk, &c., should be of an inferior quality.

Chap. ix. *Of the money current at Rome.*—The coins that pass current here puzzle the stranger, and even the native, on account of their variety. Since the fabricature of *assignats*, or *cedolas* as they are called, money of all sorts has begun to disappear. These *cedolas* are actually at a discount of five per cent, as the bank of the *Holy Ghost*, after obliging the bearer to wait for two or three hours, sends him away with a couple of crowns upon account!

Chap. x. *Of provision.*—We are told, that the price of provision is as high here as at Lyons, Nantz, and several other great towns in France. The productions of the kitchen-garden are of an inferior quality; fish, which is not very excellent, is sold at a *paul* per pound, except on fast days, when the price is doubled. The beef is better than is generally supposed, and one species of veal, called *vitella mongana*, is excellent.

Chap. xi. and xii. *Of the commerce, manufactures, &c.*—The manufactures in general are of an inferior nature; and instead of being exported to foreign countries, are not sufficient for home consumption. The present pontiff, very much to his honour, has established two manufactures of fine cloth, and one of printed callico.

The *mont de piete* lends money upon *pledges* to the amount of nine Roman crowns, for eighteen months, without any interest whatever. All sums above this pay five per cent. per annum. If not redeemed, or if the interest be neglected to be paid, the pledges are sold, but the difference, if any, is not accounted for. This establishment is carried on for the advantage of the government, which draws large sums from the profits of it.

Chap. xiii.—xvi. *Of the fine arts, sciences, belles lettres, actors, singers, church music, &c.*—So much has been already said by English travellers on these subjects, that we decline any mention of them.

Chap. xvii. *Of the inquisition.*—This tribunal, here termed *il santo officio*, is far from being severe in the exercise of its functions. It is principally occupied in inflicting a slight castigation upon blasphemers; in punishing confessors who seduce their penitents; &c. It also from time to time shuts up *pretended* male and female saints who presume to *smuggle* miracles, without a regular licence.

Chap. xviii.—xxiv. *Of monks, hospitals, festivals, processions, &c.*—Almost one fourth of the whole city is occupied with convents and monasteries; the number of monks dressed in white, black, brown, gray, and mixed colours, is inconceivable. The mendicant friars profit of the popular credulity by means of miraculous images, &c.

Rome abounds with a variety of hospitals and charitable establishments; in *la Trinita dei pelegrini*, pilgrims, convalescents, &c. are entertained during three days and nights. Vagabonds of all kinds are fed and nourished here, not only by the alms which they extort from the passengers, but also by the food they receive daily

daily at the gates of the convents. The common cry among them is, 'who will give something in charity to a poor cripple, for repeating a charming prayer to his great saint?' There is no country in the world where there are so many festivals ordered to be observed as here; consequently, there is no city where there are so many days devoted to idleness, and, what is often worse, to gaming and debauchery.

Chap. xxv—xxxI. *Of lotteries, cards, &c. and of a variety of customs.*—All ranks of people here are addicted to games of chance. The lottery, which produces full one third profit, is drawn once a month, in a place called *Monte Citorio*; twenty-five maidens are portioned out of the profits of this establishment. The modern Romans are exceedingly lazy and indolent; they remain in bed until nine in the morning, and regularly sleep after dinner. The young women are very beautiful, cunning, and rapacious; the married ones extravagant, profuse, and, according to common report, not very scrupulous as to their chastity.

Chap. xxxiv. *Conclusion, and advice to the Romans.*—We are here shocked at being informed of the disgusting and depraved taste of many of this inhabitants of the capital, and astonished at the numerous and shameful abuses in the government, to which all of them are obliged to submit, and under which they languish; their very vices perhaps may be fairly traced to this source.

We shall conclude this article with an address to them by the author.

'The name which you bear, and the country which you inhabit, will perhaps some day recal to your memory the liberty, the glory, and the grandeur of the ancient Romans. Their example is seductive, but beware of a transport of indiscretion, and think first, whether you possess the virtues of those heroes whom you are desirous to imitate. It would be improper either to flatter or to deceive you, in regard to your present situation. You possess all the prejudices of ignorance, joined to all the vices of corruption; and what is still worse, there is no longer any public spirit among you. How then can you be fit for a republic? What will happen to you if you should aspire to such a species of government? Your provinces would be dismembered, your cities would be violated, and the most frightful anarchy would reign among you, clothed under the forms of democracy, aristocracy, and oligarchy, which would soon degenerate into so many different species of tyranny, and would leave you no other hope, or resource, save in conquest or in slavery. But if I advise you against too sudden a change, I must at the same time say, that the government which you now groan under, is far too bad to be permitted to subsist; yet, in changing for a better, you ought to choose one more analogous, and less disproportioned to your powers and your faculties. Study the constitution of France, that sublime constitution, so conformable to the fundamental maxims of the evangelist, without fearing the anathemas of the Inquisition; and when Pius VI. is no more, then Romans! dismiss your prelates; disband the members of your sacred college; and tell your cardinals that you dare to be free. Demand of Leopold one of his sons to govern you, and may that young prince,

prince, imitating the sage example displayed by his father while grand duke of Tuscany, resuscitate virtue and knowledge, cultivate morality, protect commerce, encourage agriculture, and patronise letters, the sciences, and philosophy.'

We have compared the present with a respectable work, entitled 'The Temporal government of the Pope's State, (See Analyt. Review, Vol. II. page 421. Art. v.) and find a perfect coincidence between them on every subject of importance. o.

ART. VIII. *A Geographical Chart of Europe; describing its Territorial and Political State; the new Constitutions of France and Poland; and the new Divisions of Russia. The whole neatly printed with a small Type, so as to be contained on four large Sheets of fine Paper, printed on one Side, and so contrived, that the Subject of each is complete, in Order that the Sheets may either be kept separate, or the four joined together upon Canvas as a Chart. By T. Jameson, M.D. Surgeon in his Majesty's Navy, &c. Price 7s. 6d. in Sheets. 15s. on Canvas and Rollers. Faden. 1792.*

THE editor's account of this chart, which appears to us very just, is as follows.

'By this chart a knowledge of all important facts is acquired without loading the memory; by its comparative view of every interesting particular, much political information is obtained in a little time; and by its geographical descriptions, the different maps of Europe are concisely illustrated.'

The following is the arrangement of its heads.

1. The grand divisions of Europe into kingdoms, empires and republics, with their area in square miles, extent, and density of population.
2. The boundaries of each country.
3. The subdivisions into provinces, governments, or counties.
4. Three of the chief towns in each province, with the distance of the capital towns from London.
5. The latitude and longitude of the principal town of each province.
6. The rivers, lakes, or gulfs on which each town is situated.
7. Three of the principal ports and commercial towns, either upon the sea-coast or navigable rivers of each subdivision.
8. A description of the seas, bays, gulfs, straits, lakes, and rivers of each country.
9. A description of the most remarkable mountains and capes.
10. The number of inhabitants of each state, their character and literature.
11. The climate, soil, produce, manufactures, and commerce.
12. The government and judicial power.
13. The religion and establishment of the church.
14. The finances in revenue and public debt.
15. The armed force by land and sea.
16. The circulating specie and imaginary monies; with tables to change foreign monies into sterling.
17. The whole territories in every part of the world belonging to each European power, with the reigning sovereign and the time the reign commenced.

L A W.

ART. IX. *A Letter to Charles Earl Stanhope, on his late Pamphlet respecting Juries.* 8vo. 31 pages. Price 1s. Owen. 1792.

It is asserted in this letter, which is said to have been originally intended as a dedication, that lord Stanhope combines in his own conduct 'the height of democratical turbulence with the extreme of aristocratical imbecility.'

A variety of low and *personal* abuse is also poured forth against this nobleman; indeed the whole is a gross violation of decency and good manners.

If it should be asked, what crime had brought down the vengeance of the author upon the head of the earl? the reply seems to be, that he defended the rights of the people, when the question respecting the power of a jury, in cases of libel, was discussed in the house of peers!

D. M.

ART. X. *Summary Hints for remedying various Defects in the Laws of Arrest and Imprisonment for Debt.* 8vo. 29 pages. Pr. 1s. Ridgway. 1792.

It is here contended, that, although the law of the land should be permitted to interpose for the enforcement of just, and the prevention of unjust dealing between man and man, there are certain limits, beyond which it is evidently incompatible with the genius of a well regulated constitution, to allow this interposition to extend. After complaining, that our courts of judicature are uniformly governed by the *letter* rather than the *spirit* of our municipal code, the author proceeds to point out a variety of defects in our present system of jurisprudence.

The first is the intolerable grievance, to which every person residing in England (not protected by privilege) is exposed, of being arrested at the suit of a fictitious plaintiff.

The second, The confinement of an insolvent debtor in jail, till the *whole* claim, for which he has been arrested, is discharged.

The third, The want of a regulation to permit the debtor to stipulate the liquidation of the debt by means of installments.

The fourth, The excessive disproportion between the costs chargeable on the action against an imprisoned debtor, and the primitive amount of the debt, for which the suit has been instituted.

Under this head the following case is adduced from the report of the society of the Thatched House Tavern.

'One Gaskin, a leather-dresser, was once detained in the jail at Worcester, for costs amounting to *three pounds, eleven shillings, and four pence*, after the debt of *five shillings*, on which they had been raised, had been paid; and remained in custody there, till the *Thatched-House society*, upon scrutinizing the allegations contained in his petition to them, and ascertaining their credibility, interfered in his behalf.'

A fifth defect in the laws of arrest and imprisonment for debt is, that they do not comprise any regulations respecting those receptacles vulgarly, though not improperly, termed 'spunging houses.'

Beside the above, a variety of other hardships of an inferior nature are brought before the public, such as the inability of the

the prisoners to pay the jail fees, or bring their cause to a trial, and also the circumstances, that in some provincial jails they are not entitled to the *groats* decreed by the lords' act.

We shall conclude an article so interesting to humanity, in the words of the author :

' If ever there was a subject on which the minds of mankind could with propriety become intent and animated—if ever there was a subject that singularly claimed the attention of the legislature—if ever there was a subject by which party notions and variances could not be inflamed—and if ever there was a subject that was intimately connected with the preservation of social union, tranquility, and happiness in a state, it is the inefficiency of our laws of arrest and imprisonment for debt. I am no advocate for speculative changes in governments, but where the evils that debase them are too flagrant to elude detection and animadversion, it would be criminal to connive at them, or suffer them to remain unredressed.'

ART. XI. *A Disquisition upon the criminal Laws; shewing the Necessity of altering and amending them: with a Plan of Punishment whereby Offenders might be rendered serviceable to the Community. The Existence of Witches investigated; and how far a Doctrine of Fate is consistent with God's moral and religious Government of the World. Also Reflections upon Duelling, Suicide, the French Revolution, &c. &c.* By the Rev. E. Gillespy, Curate of Blisworth, Northamptonshire. 8vo. 71 pages. Price 2s. 6d. Northampton, Dicey and Co. London, Strachan. 1792.

MR. G. not only denies the right of any human being to lay violent hands upon himself, but also questions the right of society 'to take away the lives of our fellow-creatures' for stealing 'a little temporary property.'

' Who would have imagined [says he] in the primitive ages of society, that taking property to the amount of twelve pence would take away their lives? that breaking down the mound of a fish-pond, whereby the fish might be destroyed, would destroy themselves? that cutting down a tree in a garden or orchard, would oblige them to be hanged upon a fatal tree; and that associating with persons called gypsies, would exclude them totally from society, and send them into a state of eternity, and to associate with the happy or miserable in the other world? These, and many more, are certainly instances of too great severity, and a disgrace to the community of which we are members.

' Ought a man's life to be put upon an equality with that of a fish? or is it worth no more than twelve pence? This made sir Henry Spelman complain long ago, when money was at above twice its present value, that whilst every thing had risen in its nominal value, the life of man had continually grown cheaper.'

The author very humanely insists, that, instead of putting felons to death, we should oblige them to work for the benefit of that community they have injured by their depredations.

s.
ART.

BIOGRAPHY.

ART. XII. *Essays on the Lives and Writings of Fletcher of Saltoun, and the Poet Thomson: Biographical, Critical, and Political. With some Pieces of Thomson's never before published.* By D. S. Earl of Buchan. 8vo. 280 pages. Price 5s. sewed. Debrett. 1792.

THE earl of Buchan has long been known as an independant, upright, and useful citizen; a zealous friend to freedom; and an active supporter of the rights of Britons and of men. As an author, the public has been already indebted to him for an interesting account of the life, writings, and discoveries of lord Napier, the celebrated inventor of logarithms. He now confers a new obligation both on the political, and on the literary world, by the biographical sketches which compose this volume. In the former of these essays, the noble earl presents his readers with the history of a character distinguished in the annals of freedom; in the latter, he gratifies literary curiosity with the communication of several original papers of one of our most celebrated poets.

Andrew Fletcher of Saltoun, born in 1653, and educated by Dr. Burnet, afterwards bishop of Salisbury, early in life connected himself with the earl of Argyle, in opposition to the duke of Lauderdale's administration, and the arbitrary designs of the court. In 1683, he, with Robert Baillie of Jerviswood came into England, in order to concert measures with the friends of freedom, and was admitted to the secrets of lord Russel's council. Not finding it safe to remain in Britain, in 1685 he visited the Hague to assist at the deliberations of the exiles from Britain, in opposition to the measures of James II. He afterwards joined the duke of Monmouth, on the principles of the duke's manifestos in England and Scotland, particularly on the promise of the permanent security of civil and political liberty, and of the protestant religion, and the calling of a general congress of delegates from the people at large to form a free constitution. Being disappointed in this enterprize, he fled to Spain, and afterwards entered as a volunteer in the Hungarian war, where he distinguished himself by his military talents. His love of liberty induced him soon to repair to the Hague; where he joined the groupe of his countrymen who were attached to the interests of the Prince of Orange, most of whom were refugees from England or Scotland. But his political principles were too high and refined, to accept of the privilege granted by James's act of indemnity to return to his country and estate, when under the dominion of disguised despotism, sanctified by a venal parliament.

In the convention, which met in Scotland after the revolution for the settlement of the new government, Fletcher made a distinguished figure. He was the contriver and mover of the act of the Scottish parliament to stop any settlement of the crown, until the constitution was formed, and the rights of the people secured. He was also a strenuous but unsuccessful advocate for a national militia. His words on this subject are: P. 50.

'A good and effective militia is of such importance to a nation, that it is the chief part of the constitution of any free government. For though, as to other things, the constitution be ever so slight, a good militia will always preserve the public liberty. But in the best constitution that ever was, as to all other parts of government, if the militia

militia be not upon a right foot, the liberty of that people must perish.

"The Swifs," says he, "at this day are the freest, happiest, and the people of all Europe who can best defend themselves, because they have the best militia."

P. 52.—In the year 1703, [proceeds his lordship] we find Fletcher great in the debates concerning the fixing the succession to the crown of Scotland, in the event of queen Anne's dying without issue; which he strenuously and successfully urged the parliament to determine before they should think of granting any supplies to the crown. It was even resolved, that the successor to the crown after queen Anne, should not be the same person that was king or queen of England, *unless the just rights of Scotland* should be declared in parliament at London, and fully settled independent of English interests and councils; and what is remarkable, that wise and excellent, but seemingly very strong rule of the French constitution, that the king or queen should ~~not~~ have the power of engaging the nation in war without the consent of parliament, was determined upon by the parliament of Scotland; in the support and preparation of which law, and others for the security of Scottish freedom, Mr. Fletcher had a considerable share, and had great influence by the power of his fervent and manly eloquence. "Prejudice and opinion," said he, "govern the world, to the great distress and ruin of mankind; and though we daily find men so rational as to charm by the disinterested rectitude of their sentiments in all other things, yet, when we touch upon any wrong opinion of theirs with which they have been early prepossessed, we find them more irrational than any thing in nature, and not only not to be convinced, but obstinately resolved not to hear any reason against it. These prejudices are yet stronger when they are taken up by great numbers of men, who confirm each other through the course of several generations, and seem to have their blood tainted, or, to speak more properly, their animal spirits influenced by them. Of these delusions, one of the strongest and most pernicious has been a violent inclination in many men to extend the prerogative of the prince to an absolute and unlimited power. And though in limited monarchies all good men profess and declare themselves enemies to all tyrannical practices, yet many even of these are found ready to oppose such necessary limitations as might secure them from the tyrannical exercise of power in a prince, not only subject to all the infirmities of other men, but, by the temptations arising from his power, to far greater."

On the style of Fletcher's eloquence lord Buchan thus remarks.

P. 57.

"Fletcher was by far the most nervous and correct speaker in the parliament of Scotland, for he drew his style from the pure models of antiquity, and not from the grosser practical oratory of his contemporaries; so that his speeches and his language will bear a comparison with the best speeches of the reign of queen Anne, the Augustan age of Great-Britain, far superior to the meretricious, inflated, metaphorical style of our modern orators; from which remark I must set down Mr. Charles Fox, member for Westminster in the present parliament, as a wonderful exception. In many respects Fox resembles Fletcher; and may he close his career so as to deserve an equal character!"

• Of

Of Fletcher's parliamentary eloquence several specimens are given, in his speeches on the question of the settlement of the Scots crown delivered in the Scots parliament in 1703.—But we must proceed to the second part of this volume, in which our attention is called to the life and writings of Thomson.

After a general eulogy on poetry, concerning which the writer speaks rather in the rapturous style of admiration, than in the sober language of criticism, he proceeds to relate a few particulars concerning the early period of Thomson's life. Thomson passed his infancy and early youth in the picturesque and pastoral country of Tiviotdale. He was cherished by sir William Bennet, sir Gilbert Elliot, and other neighbouring gentlemen. The following anecdote is told relating to the first presentation of a copy of his *Seasons* to sir Gilbert Elliot. P. 184.

Thomson sent him a copy of the first edition of his *Seasons*, which sir Gilbert shewing to a relation of the poet's who was gardener at Minto, he took the book, which was finely bound, into his hands, and having turned it round and round, and gazed on it for some time, sir Gilbert said to him, "Well, David, what do you think of James Thomson now? There's a book that will make him famous all over the world, and his name immortal!" "Indeed, sir," said David, "that is a grand book! I did not think the lad had had ingenuity enough to have done such a neat piece of handicraft."

Although Thomson met with these and other friends, their countenance did not supersede the necessity of his going to seek his fortune in London.—From this time our biographer, in the room of narrative, substitutes a few original papers, which have been preserved in his own collection, or in the hands of Thomson's descendants. These are, in poetry; Verses on the death of his Mother; An Elegy on the death of Aikman, the Painter; and An Epistle to Dr. De la Cour in Ireland, on his Prospect of Poetry; with two or three other small pieces: in prose, two Letters to Mr. George Ross; a Letter to lord Lyttelton; to his Sister; to Mr. Paterson of the Leeward Islands; to the Sister of his Amanda at Bath; and a humorous Epistle to a Friend on his Travels. In all the pieces of poetry may be traced the genius and style of Thomson. The most finished poem is the following, P. 190.

• THOMSON'S ELEGY ON THE DEATH OF AIKMAN THE PAINTER.

Oh could I draw, my friend, thy genuine mind,
Just, as the living forms by thee design'd,
Of Raphael's figures none could fairer shine,
Nor Titian's colours longer last than mine.
A mind in wisdom old, in lenience young,
From fervent truth where every virtue sprung;
Where all was real, modest, plain, sincere;
Worth above show, and goodness unsevere:
View'd round and round, as lucid diamonds throw
Still as you turn them a revolving glow;
So did his mind reflect with secret ray,
In various virtues, heav'n's internal day,

Whether

Whether in high discourse it soar'd sublime,
 And sprung impatient o'er the bounds of time,
 Or wand'ring nature through with raptur'd eye,
 Ador'd the hand that turn'd yon azure sky :
 Whether to social life he bent his thought,
 And the right poise of mingling passions sought,
 Gay converse blest'd ; or in the thoughtful grove
 Bid the heart open ev'ry source of love.
 New varying lights still set before your eyes
 The just, the good, the social, or the wise.
 For such a death who can, who would, refuse
 The friend a tear, a verse the mournful muse ?
 Yet pay we just acknowledgment to Heaven,
 Though snatch'd so soon, that Aikman e'er was giv'n,
*A friend, when dead, is but remov'd from sight,
 Hid in the lustre of eternal light :*
*Oft with the mind he wonted converse keeps
 In the lone walk, or when the body sleeps
 Lets in a wand'ring ray, and all elate
 Wings and attracts her to another state ;
 And when the parting storms of life are o'er,
 May yet rejoin him on a happier shore.*
 As those we love decay, we die in part,
 String after string is sever'd from the heart ;
 Till loosen'd life at last—but breathing clay,
 Without one pang, is glad to fall away.
 Unhappy he who latest feels the blow,
 Whose eyes have wept o'er ev'ry friend laid low,
 Dragg'd ling'ring on from partial death to death,
 And dying, all he can resign is breath.'

The sentiment of the last lines is particularly touching, and the language strongly expressive.

The letters are the natural and easy productions of a lively humour, or of a friendly and affectionate heart. But they were evidently never intended for publication ; we shall copy the letter to his sister. P. 206.

• *Thomson's Letter to his Sister, Mrs. Jean Thomson, at Lanark.*

• Hagley, in Worcestershire,

October 4th, 1747.

• MY DEAR SISTER,

• I thought you had known me better than to interpret my silence into a decay of affection, especially as your behaviour has always been such as rather to increase than to diminish it. Don't imagine, because I am a bad correspondent, that I can ever prove an unkind friend and brother. I must do myself the justice to tell you, that my affections are naturally very fixed and constant ; and if I had ever reason of complaint against you (of which, by the bye, I have not the least shadow), I am conscious of so many defects in myself, as dispose me to be not a little charitable and forgiving.

• It gives me the truest heartfelt satisfaction to hear you have a good kind husband, and are in easy contented circumstances : but were they otherwise, that would only awaken and heighten my tenderness towards

towards you. As our good and tender-hearted parents did not live to receive any material testimonies of that highest human gratitude I owed them (than which nothing could have given me more pleasure), the only return I can make them now, is by kindness to those they left behind them. Would to God poor Lizzy had lived longer, to be a farther witness of the truth of what I say, and that I might have had the pleasure of seeing once more a sister who so truly deserved my esteem and love. But she is happy, while we must toil a little longer here below: let us however do it cheerfully and gratefully, supported by the pleasing hope of meeting yet again on a safer shore, where to recollect the storms and difficulties of life will not perhaps be inconsistent with that blissful state. You did right to call your daughter by her name, for you must needs have had a particular tender friendship for one another, endeared as you were by nature, by having passed the affectionate years of your youth together, and by that great softener and engager of hearts, mutual hardship. That it was in my power to ease it a little, I account one of the most exquisite pleasures of my life.—But enough of this melancholy, though not unpleasant strain.

I esteem you for your sensible and disinterested advice to Mr. Bell, as you will see by my letter to him: as I approve entirely of his marrying again, you may readily ask me, why I don't marry at all? My circumstances have hitherto been so variable and uncertain in this fluctuating world, as induce to keep me from engaging in such a state; and now, though they are more settled, and of late (which you will be glad to hear) considerably improved, I begin to think myself too far advanced in life for such youthful undertakings, not to mention some other petty reasons that are apt to startle the delicacy of difficult old bachelors. I am, however, not a little suspicious, that was I to pay a visit to Scotland (which I have some thoughts of doing soon), I might possibly be tempted to think of a thing not easily repaired if done amiss. *I have always been of opinion, that none make better wives than the ladies of Scotland*; and yet who more forsaken than they, while the gentlemen are continually running abroad all the world over? Some of them, it is true, are wise enough to return for a wife.—You see I am beginning to make interest already with the Scots ladies. But no more of this infectious subject.—Pray let me hear from you now and then; and though I am not a regular correspondent, yet perhaps I may mend in that respect. Remember me kindly to your husband, and believe me to be

Your most affectionate brother,

JAMES THOMSON.

(Addressed) To Mrs. Thomson in Lanark.

The noble author adds an account of a festival in honour of Thomson, held at Ednam-hill, on the twenty-second of September 1791, together with the Eulogy which he delivered on that occasion, when he crowned the first edition of the Seasons with a wreath of bays. Of the taste or eloquence of this performance we can say little; it is rather a familiar and petulant censure of Dr. Johnson, than an elegant and elaborate Eulogy on Thomson. The lines written by Robert Burns for this occasion are worth preserving. P. 247.

ADDRESS

ADDRESS TO THE SHADE OF THOMSON:

On crowning his Bust with a Wreath of Bays

- While virgin Spring, by Eden's flood,
Unfolds her tender mantle green;
Or pranks the sod in frolic mood,
Or tunes Eolian strains between;
- While Summer with a matron grace
Retreats to Dryburgh's cooling shade,
Yet oft delighted stops to trace
The progress of the spiky blade;
- While Autumn, benefactor kind,
By Tweed erects her aged head,
And fees, with self-approving mind,
Each creature on her bounty fed;
- While maniac Winter rages o'er
The hills whence classic Yarrow flows,
Rousing the turbid torrent's roar,
Or sweeping wild a waste of snows;
- So long, sweet poet of the year,
Shall bloom that wreath thou well hast won,
While Scotia with exulting tear
Proclaims that Thomson was her son.

Thomson's highest merit, in the judgment of our author, was his attachment to the cause of political and civil liberty. We shall close this article with his remarks on this subject. P. 214.

• A free constitution of government, or what I would beg leave to call the *autocracy* of the people, is the panacea of moral diseases, and after having been sought for in vain for ages, has been discovered in the bosom of truth, on the right hand of common sense, and at the feet of philosophy; the printing press has been the dispensary, and half the world have become voluntary patients of this healing remedy.

• It is glorious for Thomson's memory that he should have described the platform of a perfect government, as Milton described the platform of a perfect garden—the one in the midst of Gothic institutions of feudal origin, and the other in the midst of clipped yews and spouting lions.

• Eighteen years after Thomson's death the late lord Chatham agreed with me in making this remark; and when I said, "But, sir, what will become of poor England, that doats on the imperfections of her pretended constitution?" he replied, "My dear lord, the gout will dispose of me soon enough to prevent me from feeling the consequences of this insatiation: but before the end of this century either the parliament will reform itself from within, or be reformed with a vengeance from without." Pythonick speech, speedily to be verified!

His lordship adds, (p. 217.) Though I have not the transcendent honour of being a member of the British parliament, let not the powerful despise my sayings—I am the voice of one crying in the wilderness of politics—*Make straight your ways, for the empire of delusion is at an end.*

O. S.

ART.

THEOLOGY.

ART. XIII. *The Power of Grace illustrated, in six Letters from a Minister of the Reformed Church to John Newton, Rector of St. Mary Woolnoth, London.* Translated from the Original Latin by William Cowper, of the Inner Temple, Esq. Fools Cap 8vo. 179 pages. Price 2s. 6d. sewed. Johnson. 1792.

THESE letters, Mr. Newton informs us in the preface, are published at the desire of the writer, who is a minister of the reformed church on the continent, so called, in distinction from the Lutheran, but, at his own request, his name and place of abode are carefully concealed. He appears to be a man of some intellectual powers and sensibility of mind, and to have made no inconsiderable progress in literature considering his youth, having been born in the year 1764, and the narrative terminating in 1789. His great object is to show, by what means and degrees he is now become a zealous and successful preacher of that faith he once laboured to destroy.

We cannot enter, however, upon an analytical abridgment of the narrative, consisting of a succession of very minute and common incidents, interspersed with those reflections which a thinking mind, wholly devoted to religion, naturally gives into. It commences with his going to school at the age of six, and thence carries him on to the academy, and finally, to the university and to manhood, incidentally noticing the nature and progress of his studies, and comprehending a detail of a fixed and ardent passion, which, like that of his friend Mr. Newton, as described in his own narrative, was instrumental in his religious conversion, although not equally fortunate in the conclusion; the object of Christodulus's affections (such is the signature) having been snatched from him by a premature death. We are told, that, after having given way to sophistical and sceptical reasonings about the Divine Being and the truths of the christian religion, his belief in them was at first confirmed by reading the works of J. A. Turretinus; and that, about four months after, the melancholy occasioned by the sickness and death of the lady with whom he was so deeply in love, sending him for consolation to religious books, produced what he emphatically calls his *heavenly birth*. The mode we shall give in the author's own words, as a specimen of the style, and as containing that 'evident and incontrovertible fact,' which Mr. Newton boldly challenges philosophers to controvert.

P. 92. 'In the afternoon I was employed in reading the meditations which I have mentioned of that socinianizing or sceptical writer on the truths of natural religion. I read him with a close attention, and was absorbed in the meditations that he suggested. Suddenly awakened, as I may say, out of those musings, I thought on God and his works. An idea altogether extraordinary of the glory and majesty of God struck me. I had never in such a manner represented God to myself as now. I

observed (the eyes of my understanding being enlightened) and admired in all his works to which I had adverted, his stupendous power, wisdom and goodness. I had in my mind an apprehension of the splendor of his glory and presence perfectly new to me. It was not so much a *notion* that my illuminated intellect entertained of his infinite majesty and perfections, as it was a *sense* of them; they were so present to me that I *felt* them. The glory of his infinite godhead and presence filled me with delight, and I saw so clearly his supreme worthiness of all my love and obedience, that my mind was carried by a sweet and irresistible force to love him with sincerity, and my heart, broken at the sight, abhorred its former ingratitude. I instantly conceived the purpose of a total reform in my conduct, of an universal attention to all his commandments, and to take them for my rule of life thenceforth without any exception. This appeared to me not only perfectly just and right, but easy also and pleasant. I seemed to myself to have been hitherto the blindest and most ungrateful of creatures, who had never formed to myself such views of God before, who had neither loved nor obeyed him.'

This account will be read with very different emotions and ideas by the different classes of christians, varying so much as they do from each other in their sentiments about the divine influence on the human mind. While some will immediately recognize in it the 'finger of God,' others will acknowledge nothing but the natural consequence of a course of reading upon a mind melted by sorrow, aided in its effect by a delicacy of nerve and powerful imagination—they will even venture to insinuate, what the publisher calls the 'stale cry of enthusiasm.' Let not the one, however, despise or censure the other. Upon his own grounds, the *orthodox* christian cannot justly blame a man for not comprehending or assenting to those things, which, according to his account, are objects of a *spiritual* or *supernatural sense*, if his opponent be destitute of this assumed faculty: nor will the reasoning and philosophical christian be justified in severity of censure towards those, whose *orthodoxy*, although it appear to him fanciful and inconsistent, is the result of sincere conviction, and not the mere acquiescence of custom, or the cloak of interest or hypocrisy.

Christodulus goes on to describe in a similar way, by what steps he was led into the cordial belief and reception of all the mysteries of pure Calvinism, detailing progressively the reflections and workings of his mind; and how after some disappointments he was at last comfortably settled in a cure of souls, where his narrative terminates. Here follows an appendix, consisting of an extract from a letter received since the others were sent to the press, and representing the writer as now preyed upon by a mortal indisposition, and rejoicing in the idea that his future and perfect happiness draws so near.

But it is high time to finish this article, and we shall do it by remarking, that there is an energy and perspicuity in the style, though it is frequently intermixed with puritanic phraseologies, and that, in our opinion, Mr. Newton would have done well to have availed himself of the permission given him to
alter

alter or retrench from the manuscript, in the second letter, where expressions about secret vices are too frequently obtruded on the reader's mind. Language that may *suit the hallowed retirement* of the confessional, reverberates most unpleasantly upon the public ear. It is generous to conceal the weakness of human nature—it is wise to draw a veil over its personal vices, which are but too frequently the consequence of that weakness. U. U.

ART. XIV. *Strictures upon Primitive Christianity, by the Rev. Dr. Knowles, Prebendary of Ely; as also upon the Theological and Polemical Writings of the Right Rev. the Lord Bishop of St. David's, the Rev. Dr. Priestley, and the late Rev. Mr. Badcock.* By James Edward Hamilton, Esq. Part the Second. 8vo. 466 pages. Price 7s. in boards, Johnson. 1792.

OF the very singular and paradoxical opinions which this writer has advanced, and undertaken to support, the reader will find a general sketch in our account of the first volume. See Rev. for September, 1790, p. 79.

Mr. Hamilton, in the present volume, first attempts to settle the precise theological import of the terms essence, substance, hypostasis, person, &c. This he thinks himself better able to do, than when he wrote the first part of his work, having *now* perused many of the christian fathers in the original, particularly those which treat of the heresies that sprung up among the catholics after the middle of the third century.

In this explanation of theological terms, he chiefly follows Mercator's *Strictures upon Nestorius*, edited by Johannes Gernerius; Cyril's *Letters to Nestorius*; and the *Commonitorium* of Vincentius Lirinensis. He charges the learned for two or three centuries past, with entire ignorance of the theological import of the terms above-mentioned, and with a *confounded want of modesty* in their decisions; and asserts, that the true catholic faith has been lost for many centuries, not only among protestants, but even in the church of Rome. The orthodoxy of the church of England he calls a compound of manicheism, arianism, nestorianism, humanism, and catholicism.

These observations upon the ancient heresies, and the theological terms which sprung from them, are followed by strictures on Dr. Priestley's *History of the Christian Church*, of which, however, Mr. Hamilton confesses that he has only read about *a third part*. He accuses the doctor of being very imperfectly acquainted with ancient controversy, and with having *throughout the whole work* with, he believes, but a single exception, taken the part of the heretics against the catholics. He even asserts, with a want of modesty, to which *we* shall not add an epithet, concerning a work of which he has only read a third part, that he really believes there are more errors than pages, at least, when the heresies are the subjects. The particulars by which he attempts to support his allegation, we cannot detail. For these, as well as for a long list of errors detected in Mr. Gibbon's history, and in Dr. Horsley's writings (for our critic is in this way sufficiently impartial), we must refer our readers to the work. We only observe, in general, that the strictures are, for the most part, founded upon his explanation of the theological terms, substance, hypostasis, person, &c.

Mr. H. next proceeds to that which appears to be the leading design of his work, an examination of the authenticity of the writings ascribed to the first christians. Upon the testimony of Cyprian and Firmilian, he asserts, that the Gnostic heresies did not spring up, as is commonly supposed, in the apostolic age; and that the Simonians, Valentinians, and others, commonly considered as sects of Gnostics, were only different names for the first jewish believers in Jesus Christ, who, though they acknowledged his divine authority, did not confess him to be the Messiah. The tenets of these sects he maintains to have been, that Jehovah was the maker of the world, and the only object of worship, and that Jesus Christ was a mere man, who practised the jewish ritual law. To their authority he appeals against that of the catholic church with respect to the sacred books, quoting Epiphanius, Eusebius, &c. to prove that they rejected the greater part of the Old Testament, and all the New, except the gospel according to the Hebrews, as it was at first written. In order to invalidate the evidence of the genuineness of the books of the New Testament derived from the citations of the early christian fathers, Mr. H. *conjectures*, that the leaders of the christians, while their missionaries were engaged in propagating the gospel, were busily employed, chiefly at Alexandria, in composing books and ascribing them to former ages and persons. Many of the christian writings, which are said to have appeared during the two first centuries, and several passages even in the pagan writers of this period, Mr. H. asserts to have been forged, and palmed upon the world by these ingenious impostors. Among these he reckons all the epistles of the Apostolic Fathers, the Shepherd of Hermas, the Apostolic Constitution and Canons, the Recognitions, the Clementines, &c. And though he has not yet read either Philo or Josephus, he has no doubt of being able hereafter to prove, that they are only ideal persons, and that the writings ascribed to them are christian forgeries. Further, he affirms, and undertakes to prove, that no such persons as Justin Martyr, Irenæus, Clemens Alexandrinus, Tertullian, or any other of those usually called primitive fathers, ever existed. This bold assertion our author grounds on the allusions which he finds in almost every page to the Gnostic heresies, which, as he supposes, did not exist when these fathers are said to have written. On the same ground he pronounces the epistles of St. Paul to be spurious. With how small a portion of evidence this writer is capable of satisfying himself, the reader may judge from the following novel attempt to prove, that both Pliny's Epistle to Trajan concerning Christ, and Trajan's rescript are spurious. P. 300.

That Pliny was a man of business, and of course accurate—possessed of elegant knowledge and accomplishments—and, except in what concerned christianity, of great humanity, is the unanimous sentiment of all writers, who have spoken of him. That a person of this character should be guilty of atrocities against human beings, be their private opinions what they might, ought not to be admitted except on the most unexceptionable testimony. Yet what evidence have we of this fact laid to his charge? None; except an epistle which bears *internal* marks of spuriousness, independently of its giving a most favourable character of the individuals who were the objects of his barbarous bigotry. Bigots *seldom* speak well of those whom they persecute: in fact, there be any favourable circumstances that ought to be mentioned
by

by them they are concealed, and their errors shockingly overcharged: and it is well known that christians, in the age of which we are speaking, were not exempt from this too common human frailty: there being few vices which they have not imputed to the Gnostics, though from the well known tenets of these we ought to expect that they were a very virtuous sect. Farther, the silence of the christians concerning this letter for nearly a century, should make cautious persons apprehensive of forgery, when in those ages publishing writings with false titles is well known to have been very common. Neither were the christians, even in respect of their sacred writings, exempt from blame on this head, if we are to credit Celsus's jew (who I shall shortly shew to have been a Nazarene, or believer in Jesus), and Julian. Trypho the Jew, in Justin Martyr's Dialogue, has the same imputation against them in regard of the Old Testament, who was also a Nazarene. I shall however enter farther into particulars.

Lardner says, that "the introduction of this epistle is rather more formal than ordinary, because of the importance of the present subject of enquiry." This observation, inasmuch as it regards the *importance of the subject*, is unfounded: christianity being in the opinion of the heathens a subject of little moment, as is evinced from their almost total silence concerning it for two centuries; which fact shews, that all those edicts of Trajan, of Adrian, &c. &c. are forgeries, unless we suppose that the historians of those times omitted to notice those transactions, which engaged the attention of government so much as to demand *unusual* rescripts; than which there cannot be a more improbable supposition. Therefore if there be a more than ordinary formality in the introduction of this epistle, it will add, instead of lessening, to the strength of my arguments against its genuineness.

"Pliny to the emperor Trajan, health.

"It is customary for me, sir, to refer to you concerning all matters of which I have any doubt. For who can better resolve my doubt, or instruct my ignorance? I was *never* present at the trials of christians: therefore I am ignorant what and how far it may be customary either to punish, or to make inquest, after them. Nor have I been a little at a loss to determine, whether age or strength ought not to cause a difference in my conduct towards them; or whether it ought not to be regarded: [also] whether pardon ought not to be given to the penitent, or that it should not be of any avail to a person to cease to be a christian, who was at all a christian: [also] whether the name itself, though free of crimes, or crimes as necessarily adhering to the name, are to be punished.

"In the mean time I have followed this method, in regard of those who have been *impleaded before me* as if they were christians. I interrogated them whether they were christians. Confessing, I again and again interrogated, threatening punishment: persevering, I ordered them to be led away. For I entertained no doubt, whatever it might be that they should confess, that inflexible contumacy and obstinacy ought surely to be punished."

"The next two paragraphs respect an information against christians who renounce their religion, which, according to them, had nothing to be found fault with in it. He then proceeds:

"For which reason I believed it more necessary to find out, even by torture, from two maid servants, which are called ministers, what truth

truth there might be in it. But *I* discovered nothing else beside a wicked and boundless superstition."

' In the *first* paragraph Pliny plainly says, that he was *never* present at trials of christians, which the *second* contradicts. Is it to be credited that the humane Pliny would have fixed upon the weaker sex in the first instance, in order to extort the secrets of the sect? Pliny proceeds: "Suspending, therefore, the judicial proceeding I have recourse to you for advice: for the matter appeared to me worthy of deliberation, on account of the number of persons in danger of suffering. For many of every age, of every order, and even of both sexes, are and will be accused. For the contagion of this superstition has not only overrun the cities, but even the towns and country, which it appears can be stopped and corrected. It is very evident, that the temples, which were already almost forsaken, begin to be frequented, and the sacred solemnities, after a long intermission, are revived: and victims are every where a selling, for which for some time it was very difficult to find a purchaser. From hence it is easy to imagine what a multitude of men may be reclaimed, if the penitent are pardoned." Would one believe after this that the province of Pontus, which adjoined Bythinia, and which was comprehended in the prætorship of Pliny, should in somewhat less than a century and a half after contain only seventeen christians! Compare Lard. vol. vii. p. 287, note *d*, last ed. Vol. ii. p. 1. *Heathen Test.* first ed. with vol. iii. p. 33, last ed. and vol. iv. p. 498, *Heathen Test.* first ed.

' I will not enter into the particulars of Trajan's rescript, but only observe, that "he desires that christians were not to be sought after; but that if they were brought before Pliny, that they should be punished." To make use of the strong and very proper language of Tertullian: "O absurd sentence! to forbid, as *innocent*, that they should be sought after; and, as *wicked*, to command them to be punished." The absurdity of it, considering Tertullian's great acuteness, and of his having been bred up to the law, ought naturally to have suggested to him, had he not been an enthusiastic bigot, that it must be spurious.

' I trust, therefore, that when the intelligent reader considers and reflects upon the entire relation—its incompatibility with the character of a humane or intelligent man, and a man of business too—and also, upon the clear testimony of Tertullian, acquitting Trajan of persecution, as well as all the other emperors of whom the heathen spake *well of*, that he will place to the number of christian forgeries both the letter and rescript of Trajan and Pliny.'

This writer's opinions are, as he himself appears sensible, *sufficiently* novel. Perhaps (for he seems open to conviction, and certainly has not yet ransacked the subject to the bottom), upon further inquiry into the history of gnosticism he may learn, that christian gnosticism was the offspring of pagan gnosticism, and sprung from the Alexandrian, and oriental philosophy in the apostolic age. If so, he will discover, that he has prematurely submitted the result of his inquiry on these important subjects to the public eye, and will not wonder if his lucubrations should be thrown by with those of 'the learned but wily jesuit, the celebrated Pere Hardouin, who advanced the extraordinary notion, that the writings of all the ancient authors, except six, were forged between the end of the 13th century, and the taking of Constantinople by the Turks, about the middle of the 15th.'

ART. XV. *The Predictions of Christ and the Apostles concerning the End of the World. Strictures on a Sermon preached before the University of Cambridge, May 23, 1790. By Thomas Edwards, L.L.D. By the Rev. G. A. Thomas, M.A. Rector of Woolwich, Kent. 8vo. 48 pages. Price 1s. Johnson. 1792.*

MR. T., in these strictures, undertakes to solve several difficulties which Dr. Edwards finds in the scriptures. In solution of the difficulty arising from the obscurity of the language of the scriptures, he remarks, that it is not so much the obscurity of the sacred writings which has caused such numberless comments, as those numberless comments have caused that obscurity; that it ought to be ascertained how far this obscurity is conducive to the wise purposes of its all-wise author; and that obscurity is by many good critics esteemed no mean beauty. In order to refute the charge of *considerable error*, which Dr. E. has brought against the writers of the New Testament, Mr. T. examines the proofs alledged in support of the opinion, that the apostles entertained an expectation of the end of the world, within their own time. In his explanation of the passages on which Dr. E. chiefly rests his argument, he nearly follows that of Mr. Nisbett*, who understands these passages as referring to the destruction of Jerusalem, and not to the day of judgment. The sum of his reply we shall give in his own words: p. 41.

'An impartial review of the writings of the apostles palpably contradicts the opinion that they expected the world to subsist but a few years longer. For whoever will be at the pains of examining their own simple history of themselves, will find, that, by founding churches on constitutions adapted to endure for ages, and, by the judicious appointment of successors, providing for the gradual propagation of a religion which comprehended very remote ages, they discovered no apprehension of universal judgment to take place within a short period, nor any expectation of the last and grand catastrophe of expiring nature. St. Paul speaks of his own death as very near (2 Tim. iv. 6.), and therefore could not expect this awful event in his own time, and also predicts other events which are totally incompatible with any expectation of an approaching dissolution of the world. So far indeed from the apostle's expecting the end of the world in his own time, he plainly intimates that it was to endure for many ages.—'God,' says he, 'hath raised us up together, that in the *ages to come*, he might show the exceeding riches of his grace.' (Ephes. ii. 6, 7.) The events also which he foretold corroborate our opinion, that he conceived the world would endure for many ages, viz. the casting away of the Jews, their long continuance in unbelief, and their future restoration, together with the fulness of the Gentiles.'

p. 45. 'But when we further consider the figurative style in which the author of the prophecy, which has been the subject of the preceding pages, was accustomed to speak—the nature of pro-

* See our Rev. Vol. XIII. p. 332.

phesy itself—the utter impossibility of comprehending the full import of every expression in a language long since obsolete, and, however carefully studied, not familiarly understood—and that the language in which it now stands recorded, is not the original language in which the prophecy was delivered—the strong presumption against our Saviour's predicting an event which he (as only a wise and good man in the estimation of his worst enemies) must perceive was not likely to happen within the limits assigned for its accomplishment—and above all, the reasons why some parts of it should be obscurely uttered—we cannot be too cautious in supposing our Saviour to have predicted what was not accomplished within the time intended, which would inevitably impeach the credit of his religion. To which considerations it may be added, how far more probable it is that we should be mistaken in some few expressions contained in the epistolary writings, naturally obscure, and said, by one of their writers, to be “hard to be understood”—than that the apostles should have misapprehended their divine Master, and thereby have perpetuated a *considerable error*, which must impeach, if not destroy that authority, by which they were commissioned to preach the gospel to all nations, and must render their own authority very precarious.

‘Upon these considerations the following hypothesis may probably be preferred to the inevitable consequences of admitting the apostles to have erred in so essential a point.

HYPOTHESIS.

‘Our Saviour, in this prophecy, defines the time of the desolation of Jerusalem, and the destruction of the Jewish polity; but intends not to define the limits prescribed to the duration of the world. In metaphors and figures agreeable to the ancient prophets, he describes the prognosticating signs of the destruction of Jerusalem, from verse 3 to 28. The prophecy opens with foretelling the destruction of Jerusalem, by describing the remote signs of its approach, from verse 3 to 14—whence our Lord proceeds to describe the nearer signs of this calamitous event, and the extreme severity of those unparalleled sufferings which should be inflicted on the Jews, to verse 28. He thence proceeds to describe the total destruction of the Jewish state by strong figures, many of which are allusive to the day of judgment—the former of which events he declares shall be accomplished within the generation then existing—but as to the latter, at verse 36 (to which the figures used in the description of the former naturally led him), with consummate wisdom and integrity, he intimates that it was no part of his commission to declare the time of it—but concludes the discourse, by exhorting his hearers to such a vigilant preparation, as would suit the accomplishment of either of these two important events—the latter of which he describes in another discourse, recorded in the next chapter.’

ART. XVI. *The Authenticity of the five Books of Moses considered, being the Substance of a Discourse lately delivered before the University of Cam.*

Cambridge. By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 16 pages. Price 1s. Cambridge, Merrills. London, Johnson.

THE author of this sensible and well-written essay, who seems well acquainted with that branch of literature necessary for the investigation of his subject, supports his hypothesis by the following arguments.—Every book written in pure Hebrew was composed either before, or about the time of the babylonish captivity, because the Hebrew ceased to be a living language during that period: and the Hebrew bible contains strong internal marks, that the period between the composition of the most ancient and the most modern books was very considerable.—The Bible contains a system of moral and ceremonial laws, which must have been as ancient as the conquest of Palestine.—Every book of the Old Testament implies the previous existence of the Pentateuch; since there are frequent allusions to it in some, and quotations from it in others; and Ezra could not have been the author of it, since he expressly ascribes the book of the law to Moses.—It was also accepted as genuine by the Samaritans as well as by the Jews, and must, of course, have been written before the division of those kingdoms.—The whole Jewish history, from the time of the settlement in Canaan to the building of the temple, presupposes, that the book of the law was written by Moses; since it is described as such in the Chronicles, the Kings, and in Joshua.

This essay concludes as follows:

‘The genuine text of the Pentateuch, therefore, proceeded from the hands of Moses; and the various charges, that have been brought against it, amount to nothing more than this, that it has not descended to the present age without some few alterations; a circumstance, at which we ought not to be surprised, when we reflect on the many thousand of transcripts, that have been made from it in the course of three thousand years.’

To the essay is prefixed a list of authors, who have written more at large on the subject.

ART. XVII. *The Danger of too great an Indulgence of speculative Opinions. A Sermon preached at the Visitation held by the Archdeacon of Winchester, at Basingstoke, on the 7th Day of June, 1792.* By the Rev. Charles Powlett, Jun. Chaplain in Ordinary to His Royal Highness the Prince of Wales, and Rector of Winlade, Hants. 4to. 19 pages. Price 1s. Salisbury, Collins. London, Bell. 1792.

THE author of this discourse expressly offers it as an antidote to the pernicious doctrines which are so diligently dispersed through the kingdom, and which are intended to shake from their foundations both civil and religious establishments. The proper antidote against pernicious doctrine is unquestionably sound reason. We therefore naturally expected to find in the body of the discourse a logical refutation of the arguments by which these pernicious doctrines have been supported. But, instead of this, we meet only with vague declamation on the danger, absurdity

furdity and impiety of indulging speculative opinions, and against the new philosophy which is gone forth, 'to disturb the establishments of ages.' The author laments that the age of humility is gone, and is succeeded by the age of speculation. Faith, he defines to be, 'a belief of those things which we cannot understand:' he ridicules the idea of discoveries in religion as a gross absurdity: yet, after all, he disclaims all intention of imposing unnecessary restraints on the minds of the people, and exhorts them to exercise their reason to its fullest extent, and thoroughly to investigate the truths of their religion.—What is this, but saying in the same breath, speculate, and do not speculate? Can any other construction be put upon these contradictory precepts than this? 'Be sure to speculate always on the right side, for while your speculations serve to keep you within the pale of established systems, they are laudable and meritorious; but as soon as they carry you beyond it, they become dangerous and impious.'

ART. XVIII. *A Sermon preached at the Triennial Visitation of the Lord Bishop of Hereford, holden at Church-Stretton in the County of Salop, on Thursday the Fifth of July, 1792.* By Joseph Plymley, M. A. Archdeacon of Salop, in the Diocese of Hereford. 4to. 26 pages. Price 1s. 6d. Shrewsbury, Eddowes. London, Longman. 1792.

It is very elaborately maintained in this discourse, that man by the mere power of reason, without the aid of revelation, is incapable of arriving at any accurate knowledge of God: or, in the author's own words, 'that the nations the best instructed were unable to establish any one commanding idea of the universal parent, any one integral account of the Almighty Being who made heaven and earth.' Having, as he conceives, settled this point (which after all that is here offered will with many still remain doubtful), Mr. Plymley infers, that the only way to arrive at distinct ideas concerning the nature, attributes, and will of God, is to have recourse to the scriptures. The authenticity of these books is, he remarks, easily ascertained. The doctrine which they teach concerning moral obligations and sanctions, is so much superior to every thing offered by the ancients on this head, as to afford a strong confirmation of their divine original. And the actual state of the world since the promulgation of christianity, has been a confirmation of the superior excellence of its moral code. Whence it follows, that it is the duty of all who enjoy the benefit of revelation, to set a high value upon their advantages, and to make the scripture the ground of their faith and practice. There is a peculiar stiffness in the language of this sermon; but its train of ideas are such, as discovers a mind enriched by erudition, and inured to reflection.

ART. XIX. *A Charge delivered to the Clergy of the Diocese of Durham, at the Primary Visitation of that Diocese, in the Year 1792.* By Shute, Lord Bishop of Durham. 4to. 37 pages. Price 1s. 6d. Bath, Crutwell. London, Payne. 1792.

THIS charge has at least one excellence; it is adapted to the times. Its leading object is, to point out to the clergy of the diocese of Durham

ham their duty with respect to those seditious writings and practices, which by attempting to excite discontents among the people, and disaffection to the subsisting government, tend to endanger the good order and tranquillity of the community.

The bishop warns his clergy of domestic and foreign enemies, who have attempted to raise ideal jealousies in the minds of the people; of innovators, who have openly avowed the most antimonarchical sentiments, indulged in the most invidious admiration of systems subversive of their own government, hazarded the most groundless projects, and built their theories, not on the basis of experience, but the visions of experiment. His lordship acknowledges, that nothing can be more salutary in itself than the principle of reform; that our constitution is the result of a succession of reforms; and that the revolution itself was only a reform: but he complains, that restless and seditious spirits assume reform as an imposing habit to effect their purposes, and make it the signal for innovation. A spirit of indefinite reform, he remarks, is pregnant with an infinity of mischief: it exposes the public mind to dangerous impressions; it promotes disaffection to the subsisting government; it tends to encourage tumult and disorder; and often degenerates from the wish to reform and improve, to the mere love of change and innovation. When seditious offences are publicly countenanced, and seditious principles begin to be formed into habits of public sentiment, the exertion of the executive authority becomes necessary; and the most effectual exertion of this authority is, to direct the current of public opinion against the writings which were intended to corrupt it. This has been wisely and effectually done by his majesty's proclamation: and it becomes the duty of christian ministers to express their gratitude by inculcating those principles of peace and public order, on which our national happiness depends, and by discountenancing those impracticable theories which tend to alienate the affections of our fellow-citizens from the laws and constitution of their country.

His lordship next adverts to the attempt which was made in the last session of parliament for obtaining a repeal of the penal statutes respecting religion; statutes which, he says, were enacted for protecting the fundamental doctrines of christianity from blasphemy and corruption. These laws are in his opinion entitled to the national support which is given them, both on grounds of political right, and religious duty. The nation at large approves these laws, and judges them to be essential to the very existence of that establishment which supports the national religion, and which is an essential part of the constitution. They are charged with persecution: but they restrain no man's private sentiments; they pretend to no control over the mind; they prescribe no other limit to public profession, but such as is equally calculated to promote peace and charity among all parties. The laws in all ages and countries have protected religion, in order to add to their own authority and efficacy. While such laws exist, men act habitually, and as it were insensibly, under the influence of their authority; but remove the law, and the charm is dissolved. The history of the last century affords full proofs of the innumerable extravagancies and impieties of that intellectual licentiousness, which originates in the unrestrained latitude of professing and propagating private opinions on the subject of religion, and is the amplest attestation

tion to the wisdom of securing the stability of religion by the provisions of civil authority.

Our diocesan proceeds to instruct his clergy to inculcate and maintain those doctrines, which the christian magistrate has guarded by the law's external sanction. He reminds them, that whatever is peculiar to christianity is doctrinal; that, divested of these peculiar doctrines, it is reduced to the cold and inefficient substance of what is called philosophy; that philosophy, which has of late years shown itself not the friend of religion, but of anarchy, conceit, and atheism. That these doctrines are unfit subjects of general instruction is an erroneous opinion: children and uneducated persons understand them as far as they are taught, or can be understood by human comprehension. If an improper use have been made of these doctrines by enthusiasts, this ought not to bring the judicious use of them into discredit. Controverted subjects cannot be declined by a minister without the desertion of his duty; but the controversial discussion of them may, and ought. A detail of the perverse disputings and objections of the enemies of our faith would not edify, but confound an unlearned congregation, and the difficulties would perhaps leave impressions on their minds not conducive to their faith, their hope, or their charity.

In conclusion, brief instructions are in this charge given respecting public discourses; in which the illustration of the scriptures in connected exposition is particularly recommended, as the best means of leading the unlearned to such an acquaintance with the word of God, as may guard them against the partial and artful misrepresentations of socinians and free-thinkers, as well as the errors of enthusiasts; and the clergy are exhorted to preserve a just sense of the importance of their character, and the necessity of diligently furnishing themselves with the previous requisites for the due discharge of their office.

We have been thus particular in reporting the substance of this charge, because it appears to us to contain many things which will afford occasion for animadversion to the friends of free discussion. Leaving the particular examination of the positions here advanced to others, we shall only ask; why, if reform be good, innovation which, judiciously conducted, is only another name for the same thing, is represented as an evil? how indefinite reform, that is going on without limit towards perfection, can be pregnant with mischief? what we are to understand by *visions* of experiment, as opposed to that firm basis of experience, which is certainly nothing else than a continued course of experiments? wherein does the exertion of executive authority in directing the current of popular opinion differ, from compelling men to think as the executive authority pleases? with what propriety can it be said, that laws which prohibit the writing, printing, teaching or advisedly speaking against certain religious tenets, prescribe no other limit to public profession, but such as is equally calculated to promote peace and charity among all parties? how is it possible, that so excellent an institution as christianity, can ever be reduced to a kind of philosophy friendly to anarchy and atheism? by what means can the common people be enlightened on controversial subjects, without a fair statement of the arguments on both sides of the question, that is without a controversial discussion? in fine, whether, if an unfavourable impression is likely to be made upon their minds by the exposure of difficulties and objections, it would not be much wiser altogether

to decline such subjects in popular discourses, especially since christian morality affords so large a field of useful instruction?

ART. XX. *A Sermon preached in the Parish Church of St. Lawrence Jewry, before the Right Honourable the Lord Mayor, Aldermen, Sheriffs, and the Liveryes of the several Companies of the City of London, on Saturday the 29th of September 1792, previously to the Election of the Lord Mayor for the Year ensuing.* By the Rev. William Lucas, M. A. Chaplain to his Lordship. 4to. 24 pages. Price 1s. Robinsons, 1792.

THE greater part of this sermon turns upon the general topic of the difficulty and the importance of the office of the civil magistrate; and the considerations which religion suggests to enforce the faithful discharge of its duties. The preacher does not however close his discourse without applying it to his audience and to the times;—to his audience, by pronouncing an eulogium upon the ability, the integrity, the liberality, the diligence, and the firmness of the chief magistrate, before whom his discourse was delivered;—to the times, by pronouncing a censure upon certain men of utopian and dangerous principles, who have been openly endeavouring to kindle up the flames of civil discord.

ART. XXI. *The peculiar Advantages of the English Nation; celebrated in a Sermon, on Sunday the fourth of November, being the Anniversary of the Birth-day of King William the III.* By the Rev. C. E. De Coetlogon, A. M. 8vo. 39 pages. Price 1s. Edwards, Bond-street. 1792.

FROM the text, "He hath not dealt so with any nation," Mr. de C. discourses on the political and commercial superiority of this country over all others, and on its religious advantages, but in a style of loose declamation, which renders it impossible for us to give any connected abstract of the sermon. Some passages are marked with a pointing finger, as deserving particular notice. Among these is the following singular passage, which we are wholly at a loss how to reconcile with christian morals. P. 7.

'The *philosophy* of government, is one thing; the *policy* of government, is another. That may be very fine in philosophy, which is very false in policy. He must have made but very small acquisitions indeed in the science of men and manners, who does not know how vast the difference is between *what ought to be*, and, *what must be*. That honesty is the best policy, is a maxim in conscience and morals, we cannot but approve and commend; but it must become an universal practical principle, before it can be applied with safety as a maxim in the governments of states*.'

Is any change more to be dreaded, than the prevalence of the Machiavellian doctrine, that, in the great affairs of state, policy cannot be united with honesty?

* 'Not that the writer means to contend for that sort of policy in states which includes in it dissimulation, craft, falsehood, or misrepresentation, but that only which is necessarily implied in the terms, *privy council*, *cabinet*, and *secretary of state*.'

On the subject of religion, Mr. de C. is of opinion, that our establishment is, in point of doctrine, 'too pure and uncorrupt, to admit of any alteration without a manifest injury to its christian excellence;' and that, with respect to its liturgy and forms, there is nothing in either, that the judgment of unbiaſſed reason can condemn; nothing but what ſound devotion may juſtly admire; and what the weakneſs of prejudice alone will ever induce us to degrade.

ART. XXII. *The Nature and Duties of the Office of a Miniſter of Religion: Alſo the Impiety, Injuſtice, and Abſurdity of Perſecution, conſidered in a Diſcourſe delivered before the Congregations of the New and Old Meetings, and publiſhed at their united Requeſt.* By David Jones. 8vo. 31 pa. Pr. 1s. Birmingham, Thompson; London, Johnson. 1792.

WE have been highly gratified with the peruſal of this ſenſible and manly diſcourſe; and we think it entitled to particular notice, not only becauſe it diſcovers the author to be poſſeſſed of conſiderable talents for pulpit eloquence, but becauſe it ſuggeſts, and forcibly urges, many important conſiderations tending to promote a good underſtanding among the different ſects of chriſtians.

Mr. J. opens his diſcourſe with a general view of the ends for which religious ſocieties are formed—the worſhip of God, and inſtruction in the principles and duties of religion. With reſpect to the manner of conducting public worſhip, though he thinks that either of the methods now in uſe may answer the eſſential purpoſe of religious edification, he gives a decided preference to that, in which each perſon, by means of a liturgy, bears an audible part in the ſervice.

'In the caſe' (ſays he, p. 6.) 'where the miniſter is the ſole mouth of the congregation, it too often happens, that the people forget that they are to worſhip; they are too much diſpoſed to conſider this as excluſively the buſineſs of the miniſter, and not at all theirs; to regard themſelves merely as ſpectators in the ſcene, and no ways actors; and thus the primary, and certainly the moſt important of the ends for which we meet together, is, in a great meaſure, defeated. On the contrary, where liturgies are in uſe, this evil is guarded againſt, the people cannot poſſibly fall into the ſame miſtake, and are therefore leſs likely to be guilty of the inattention and remiſſneſs which are the effects of it. Forms give men a better opportunity to fit themſelves for the ſolemnity of worſhip, as they can familiarize themſelves beforehand with the ſentiments which they are going to expreſs to their adorable creator. As the miniſter, even where liturgies are adopted, is at liberty before ſermon to make uſe of free prayer, or a compoſed form of his own, in which he may improve recent tranſactions, and adapt the worſhip to the exiſting ſtate of things, and alſo after ſermon to ſuit his petitions to the ſubject of his diſcourſe, that mode appears to me, in addition to the advantages peculiar to itſelf, to ſecure thoſe likewiſe of that which is followed by us, while, at the ſame time, it guards againſt its inconveniences.'

With respect to the business of instruction, our author is of opinion, that catechetical instruction ought to be united with preaching. This he conceives to be the most effectual method of diffusing knowledge, and promoting a liberal spirit of inquiry among all classes of men. Adverting in the next place to the subject of persecution, he laments the state of degradation in which those who separate from the established religion are held by means of civil tests, which mark them out as unworthy of being trusted in the service of their country; yet he disapproves of any immediate renewal of applications for the repeal of the test laws, and thinks, that this comparatively petty object should yield to the great question of general liberty, so interesting to the community at large. From the subject of the test laws, he naturally passes on to the outrages committed against the rights of citizens, in the Birmingham riots. Here he expresses a conviction, that the friends of the church are ashamed of this method of serving her cause; and a hope, that persecution has put forth its last effort, at least in this island; and that hereafter it will be said, that it was at Birmingham it received its final check, its utter discomfiture.

The discourse concludes by earnestly recommending it to citizens of the same community, inhabitants of the same vicinity, and professors of the same religion, to cultivate cordiality. p. 28.

‘Cordiality among men, is the will of heaven; it is that which does them the most honour; it is the most striking proof of their wisdom, and is the only basis of the permanent happiness of society. But I shall be told, that cordiality, however valuable, is not to be expected while differences of opinion continue among men; that these must be done away, before we can hope for this inestimable blessing. If that indeed be the case, farewell cordiality; she can never be an inhabitant of earth; she can never be a resident on this unhappy planet, doomed to be the prey of eternal discord. For, survey the face of the globe, cast thine eye on its minutest divisions, and, even in the most inconsiderable of these, thou wilt look in vain for uniformity of sentiment; the shades of dialect are less varied than the shades of opinion. If persons, disagreeing, are to proceed exterminating each other, till those only holding the same views are left to see the light of heaven, of men there will remain none but tyrants and hypocrites; and of opinions, those only that are barbarous and slavish. Who is there that is not shocked at these inferences, fairly deducible from persecuting maxims? What alternative is there then, but to reject them with the abhorrence they deserve, and to allow that differences of opinion form no just cause for animosity of any kind; that though these should exist to ever so great a height, yet, while there is found among men a sense of justice, a benevolent temper, there is a basis left, not only for mutual good understanding, but for friendship and esteem.’

The preface, which is long, abounds with liberal sentiments. At the same time that Mr. J. is a zealous advocate for free discussion of every kind, he gives it as his opinion, that the present is not the moment for religious controversy. He recommends it to

his fellow citizens of all religious sects, to unite in the common cause of civil liberty and public happiness.

'Let us' (says he, p. xv.) 'be less churchmen and less dissenters, and more christians; let us strive to excel in promoting public happiness. At the shrine of our country's welfare, let us make a sacrifice of our private interests, of our prejudices, and our self-love. Let there be but two parties, the good and the bad, the sober and the profligate, the honest and the unprincipled. These are the only distinctions worthy of being kept up in an enlightened age. Others might appear of moment in an infant state of things; but it is time they should grow obsolete; they ought long to have been out of date. If any be ambitious to demonstrate the superior excellence of their religious notions, let this be done by a superior generosity of conduct, and a greater disinterestedness of behaviour. Let him who judges another, who calls his brother fool, and who speaks ill of his neighbour, be deemed a disgrace to his religion, and a nuisance in society, whatever be the cause he professes to support. Let wise, virtuous, and peaceable men, be entitled to due consideration, however wide their religion may be of the standard of fashion, and however short their creeds may fall of the heights of reputed orthodoxy!'

ART. XXIII. *A Sermon on the peculiar Advantages of Sunday Schools; preached in the Parish Church of St. Paul, Bedford, on Sunday, August 12, 1792, for the Benefit of the Sunday Schools established in that Town.* By A. Macaulay, M. A. 8vo. 43 pages. Price 1s. Dilly. 1792.

THE efficacy of christian principles in promoting a spirit of philanthropy, the importance of religious instruction to the common people, and the great utility of the institution of Sunday schools, are in this discourse treated on with a degree of earnest plainness, and at the same time of manly good sense, which will render it very acceptable to those who are desirous of promoting religious principles and virtuous manners among the lower classes of the people. The author is already known to the public by several writings; and we learn, from an advertisement affixed to this sermon, that he is preparing for the press, *A History of the Life of Melancthon, including a view of the progress of the reformation in Europe from its commencement by Luther in 1517, to the peace of Augsburg in 1555.*

ART. XXIV. *The general religious Instruction of the Poor, the surest Means of promoting universal national Happiness: represented in a Sermon, preached on Sunday, September 30, 1792, at Hemel-Hempstead, Herts; for the Benefit of the Sunday Schools established in that Town, and supported by the voluntary Contributions of the Inhabitants, who thus secure to 180 poor Children the Advantages of religious Instruction.* By John Liddon. 8vo. 31 pages. Price 1s. Dilly. 1792.

THE general topic of this discourse is well illustrated, by showing the beneficial operation of the general instruction of the poor, in preventing vice and abject poverty; in teaching each individual to fill up the place which providence has assigned him; in rendering public preaching more extensively useful; in removing many of the occasions of contention and war; in collecting together all the ability
which

which God hath distributed among mankind at large, and giving it a direction for the public good; and in producing every moral excellence. The discourse is written in a plain and unaffected style.

ECCLESIASTICAL HISTORY. POLITICO-THEOLOGY.

ART. XXV. *A short History of the Persecution of Christians by Jews, Heathens, and Christians. To which are added, An Account of the present State of Religion in the United States of America, and some Observations on civil Establishments of Religion.* By A. Robinson. 8vo. 150 pages. Price 2s. Carlisle, Jollie; London, Johnson. 1792.

ONE of the most important lessons which experience has taught mankind, is the folly, as well as wickedness, of attempting to proscribe freedom of inquiry. This is an article of knowledge, for which the world has paid dearly enough, and which therefore should never be suffered to be lost, that it may not become necessary to purchase it over again at the same heavy expence. The best way to preserve it, unquestionably, is, to keep constantly within the view of mankind those facts, which show how much has been suffered, and how little has been gained, by that narrow and absurd policy, which, in order to protect opinions which have been thought essential to the support of the rights and privileges of governors, has interposed the arm of power, to murder, with the forms of law, those heretics who could not be silenced by argument. In this point of view, such publications as that now before us are exceedingly useful.

The succinct account here given of the history of persecution, from the commencement of christianity to the present day, is judiciously compiled, and interspersed with many pertinent reflections, expressed, indeed, sometimes in language glowing with indignation, but surely not beyond the occasion. The historical part of the pamphlet concludes with the following catholic reflection. P. 115.

‘The reader will here remark, that the charge of persecution is here brought home, *equally* to the papist, the protestant episcopalian, and the presbyterian.—He will draw this wise and fair conclusion, that whatever dogmatical sect, is established by law, that sect will attempt the extirpation of all other sects. He will smile when he observes the protestant persecuted by the papist, and then alledging that to persecute is the property of a false, but *to be persecuted* is the character of a true church, and then sees the protestant persecute the papist, and the papist rejoicing in suffering for the truth. He will smile when he hears the episcopalian defend the persecution of the presbyterian, and the presbyterian defend the persecution of the episcopalian; he will not think persecution the test of a true church, either in those who suffer, or in those who inflict it, but he will consider it as a good proof of one fact,—“*That he who suffers is not established, but he who inflicts persecution, is of the established church, whatever, or wherever that church be.*”

‘The philosopher will teach candour to the dogmatist, by reminding him that the world contains many and very different sects and religions, all professed by those who are the creatures and offspring of God. He will bid him join in no precipitate curses, but leave God finally to settle the difference, (for he only is able) whilst he hears the jew condemn the turk, and the turk the jew, the christian condemn both, and both condemn the christian, all of them condemn the disciples of Confucius, and Confucius’s disciples condemn them all, the tribes of

idolatrous Gentoos condemn all other religionists, and all others condemn them. In this dark confusion he will not form a hasty judgment, but looking up to the Father of all, will ascribe judgment alone to him, whose thoughts are not as man's thoughts, and who in all cases, and in every instance, "judges a righteous judgment."

The following particulars, taken from the account of the present state of religion in America, may serve to show in what degree the principles of religious liberty are adhered to in the several states. P. 125.

• In New Hampshire, where there are very few episcopalians, and where the independents are most numerous, no parish is obliged to have a minister. If a parish choose a minister, they contract with one for his support; but full liberty is still left, for every one to change his religion, and be discharged from the contract with his minister. No predominant sect is here supported by government, yet the ministers of religion are highly respectable, and find in the choice of their hearers, a liberal and abundant maintenance.

• In Massachusetts, the legislature is empowered to require of the several parishes a provision for public worship; but they *choose their own ministers*, contract with them for their support, and every man worships as he himself thinks best. In this state the most numerous sects are the independents and baptists, which rapidly increase, a few presbyterians and episcopalians are also found here, no sect, in civil or religious privileges, is before or after another.—In the province of Maine the same catholicism prevails.

• In Rhode Island, the baptists are the most numerous sect. Religious liberty is here watched with a jealous sensibility. The worshippers contract with their clergy for their salaries, but so watchful are the laws, over clerical domination, that by an excess of scrupulosity the minister cannot sue his hearers at law, for a salary which he can prove being fixed by mutual contract. It should seem, that in this state, the clergy are likely to fare ill, but to prove the fallacy of such reasoning, and to show the *generous nature of real christianity* the contrary is true. Their clergy are, notwithstanding all this seeming hardship, amply and abundantly supported, and held in great esteem.

• In Connecticut, where the most numerous sect is that of independents, each church is a separate jurisdiction, chooses its own minister, and all religions are equal in the esteem of the state.

• In the state of New York, the free exercises and enjoyment of religious profession and worship, without discrimination or preference, is secured for all men. The English presbyterians and Dutch reformed churches, are the most numerous in this state. New York is a bishop's see, but the bishop of New York has no independent salary, and is only the superintendent of a few congregations, who chuse the form of episcopal jurisdiction. An harmless bishop this!

• In New Jersey, the presbyterians are the most numerous sect, and something of illiberality prevails, for though no man is compelled to support a minister he does not choose, yet the Roman catholics are not eligible to civil offices, but every protestant is eligible. This is the more remarkable, though the less grievous, because few, if any catholics, are found in New Jersey.

• In Pennsylvania there is no compulsion in religion, each sect supports its own teachers, and every one who acknowledges a God and a Providence, is eligible to all offices of honour and profit. The quakers are the most numerous body.

‘ In the city of Philadelphia there are twenty-six congregations and eleven different sects;—a proof that leaving religion free, does not tend to destroy its influence; nor is this the experiment of a day, the same liberal policy has prevailed for two ages. In Delaware and Maryland the same freedom in religion is allowed.

‘ Virginia was first settled by episcopalians, who were bigotted persecutors, and jealous of their church, had surrounded it with immunities and endowments, and rendered their clergy luxurious and indolent. This soon opened the eyes of the people, and at the revolution, two-thirds were dissenters. Now all religions are equal, and equally protected, but the episcopalians are but few.

‘ In Kentucky and North Carolina all religions are equal, and all the people’s choice. In the former the baptists, and in the latter the Scotch presbyterians are the most numerous sects.

‘ In South Carolina, a custom peculiar to that state prevails. The people elect their own clergy, but the law requires a declaration to be made by them resembling, but faintly resembling a confession of faith. “ They declare that they *will do their duty*, and inculcate nothing contrary to scripture, and that they will promote peace and love.” This however is needless, as their hearers are their judges, and would without this declaration, see that what they promise is performed. In Georgia, and the western territory, the fullest religious liberty is enjoyed, without preference of any sect or opinion.

‘ In Vermont, all sects are equal which are protestant, but the catholics and deists are not eligible to be chosen of the house of representatives.—If the system of religious liberty, which is established in the United States, be not in every respect *perfect*, it is perhaps as much so as any thing human can be. As long as they continue a civilized nation, this system must continue, for its advantages are daily more and more obvious. When we consider the excellent civil constitution of the United States, and what their religious rights are, we may justly hope, that if it be the will of heaven, that man should ever attain great excellence and great felicity, on earth, his will hath ordained that America should be the fair seat of human dignity.

‘ It is a happy circumstance for Europe, that if persecution be ever revived, and rage in any kingdom; in the United States of America, an asylum is offered to those of every name, who may be subjected to its ravages.’

In the observations on the civil establishment of religion, Mr. Paley’s doctrine on this subject is examined. Mr. R. is of opinion, that, if an order of men for religious instruction be necessary, this necessity would produce its effect, without the interposition of state authority, as in the case of physicians; but that, supposing such interposition, the ecclesiastical emoluments, provided by the state, ought not to be confined to one sect, but distributed in due proportions among all. Such a plan, he observes, would put an end to jealousies, cut off occasions of persecution, produce general moderation, aid the conservation of good morals, and favour the sincere profession of religion, the diffusion of knowledge, and the general liberties of mankind.

ART. XXVI. *An Inquiry into the Nature of Subscription to the Thirty Nine Articles. Second Edition, corrected, altered, and much enlarged; with a Preface and Index.* By George Dyer, A. B. late of Emanuel College, Cambridge. 8vo. 488 pages. Price 6s. 6d. in boards. Johnson. 1792.

Of this work, so full an account was given in our Review, Vol. viii. p. 203, on its first appearance, as would have superseded all notice of its republication, but for the changes and improvements it has obviously undergone. In the two divisions which have for their objects, '*how far subscription is consistent with the natural rights of man, and, with the powers of the human mind*, many corrections and additions will be found, obviously the result of deeper investigation. On the third head of inquiry, '*how far subscription is consistent with the principles of the British constitution*,' additional researches have been made, not only into British antiquities, but also into the principles and forms of modern governments, and particularly the constitution established in France. Under the question, *how far subscription to the thirty nine articles is consistent with the doctrines and precepts of christianity*, much new matter is introduced, and, in particular, remarks on the tracts of *bishop Horsley*, intended to show, that certain writers, who make the highest pretensions to learning, and who treat their opponents with the greatest insolence, are not always possessed of the clearest information, or the fairest claim to the public confidence.

Mr. D. in the former edition had expressed himself in terms of great approbation of our present form of government, but, being led from conviction to change his opinion, he has renewed his discussion of the subject, and elaborately assigned the reasons of this change. Adverting in this discussion to the case of the dissenters amongst us, and observing the little reason they have to be prejudiced in favour of a certain excellent constitution, after the proscriptions and fires at Birmingham, he indulges some remarks on their oppressed situation, and expresses a wish, to which, though not dissenters ourselves, we think no good man can object,

— 'May an enlightened legislature soon find it their interest to put dissenters in possession of their just privileges!—'

He then proceeds to reflections on the practice of christian churches, and Mr. Robinson's History of Infant Baptism: These, together, make up a postscript. The controversy lately set on foot by Mr. Wakefield occupies a share of Mr. D.'s attention, and the necessity of a new translation of the scriptures is still further and pertinently urged. To obviate any charge of personal enmity in attacking the hierarchy or universities, obligations are handsomely acknowledged to the members of both, and the preface concludes with the following animated address: P. 37.

'Friends to liberty, under whatever forms ye worship the GOD of the UNIVERSE, or if negligent of forms, ye are in pursuit only of truth; for you I write: towards you I feel the sympathy that unites man to man; the impassioned respect, unabated by religious distinctions. Should such condescend to look into this work, ye will, perhaps, meet with sentiments, venerated by me, which ye may disapprove. But if, dispersed among them, ye find principles, which the loud voice of freedom, now sounding through Europe, pronounces sacred, ye will let them pass with energy to your hearts. May ye employ the most active exertions

in the service of MAN! human efforts will, at best, appear feeble;
but no effort is LOST. A. O.

ART. XXVII. *An Address to the People of England on the Right of Protestant Dissenters to a complete Toleration.* 12mo. 24 pages. Price 2d. Johnson. 1792.

THE subject of this address has been of late so fully canvassed, and we have so frequently had occasion to lay before our readers the arguments urged on each side of the question in more copious treatises, that it is wholly unnecessary to take further notice of this small publication than to say, that it contains a concise view of the leading arguments in favour of the repeal of the test laws, with replies to the various objections against the repeal.

P O L I T I C S.

ART. XXVIII. *Oeuvres de Jerome Petion, Membre de l'Assemblée Constituante, de la Convention Nationale, & Maire de Paris:—The Works of Jerome Petion, Member of the Constituent Assembly, and of the National Convention, and late Mayor of Paris.* 3 Vols. 8vo. About 394 pages each. Price 15s. coarse, and 18s. fine Paper. Printed at Paris in the first Year of the Republic, and imported by Joseph Boffe, Bookseller, Gerrard Street. 1793.

THE name and abilities of Jerome Petion are celebrated throughout all Europe; happily too, his private is not unworthy of his public character, for his conduct throughout life is acknowledged, even by his enemies, to have been without reproach. He distinguished himself, as a man of letters, long before the revolution; and by his writings, his knowledge, and his ardent love of liberty, contributed not a little to that memorable event. A bold, masculine, and energetic mind like his, did not wait in silence for the present epoch, in order to speak the language of reason and of philosophy; some years previous to the capture of the Bastille, he expressed his abhorrence of the abuses that had crept into the French government, and unveiled the radical defects, that disgraced the civil and political institutions of his country. But this was not all, for he, at the same time, pointed out the remedies, and while he demonstrated the propriety of one simple and uniform law for the whole empire, he insisted on the necessity of a free constitution, the basis of which he developed to his fellow citizens.

The first two volumes contain his miscellaneous pieces, without including, however, any of his pleadings as an advocate; the third is entirely composed of his speeches in the National Convention. We shall notice each in its regular order.

Vol. 1. *A plan for preventing child murder.*—This was the first work, not merely professional, composed by our author. He begins by lamenting, that the judicial records of almost every nation are stained with this crime, as they contain frequent instances of unnatural mothers, who bewailing their weakness, and detesting their fecundity, put those innocent victims to death who are indebted to them for their existence; some by destroying them while yet in their own bo-

soms, and others by plunging them again into darkness, after having allowed them to see the light.

The laws have hitherto been unavailing in this instance, but of this no one need be surprized, as we are told that they are all incompetent, unjust, cruel, and rather calculated to punish than to prevent this evil. The code of Charles V, known under the name of the *Caroline*, condemns that woman to condign punishment, who, having concealed her pregnancy, brings forth a live child, that afterwards happens to be found dead. The stat. 21 of James I. (c. 27) declares every female to be a murderer, who, being delivered of a bastard born alive, conceals its death by interring it secretly; and she is to suffer accordingly, if she do not prove, by the deposition of one witness, at least, that the child was born dead*.

* What laws! a woman has concealed the death of her infant, and therefore she must have killed it! Has she not the best possible motives to induce her to bury this circumstance in eternal oblivion? Were she to publish it, would she not announce her *maternity*, and thus cover herself with opprobrium in the eyes of her fellow citizens? The imperious law of opinion obliges her to secrecy, and shall this secrecy be accounted a crime! And shall she expiate this supposititious offence by a death full of torments, without any proof of the guilt attributed to her!

* Every crime, in order to be punished, ought to be proved; without this, the chastisement is at once unjust and tyrannical. The more it is atrocious, the less is it to be presumed, and by so much the more ought the proofs to be clear and evident. What offence can be compared to that of a mother who extends her barbarian hand, in order to immolate the infant that holds out its caressing arms in order to implore her pity and her succour? But the child is dead and buried;—this is sufficient proof against the parent; it is her, it is her only who has committed the crime! This *consequence* is worthy of that infamous axiom, which has become the basis of every criminal code: *in atrocissimis leviores conjecturae sufficiunt, & licet judici jura transgredi.*

* But child murder, we are told, is generally concealed under a veil so mysterious, that it is next to impossible, entirely to remove it. Therefore we are to punish without proofs! therefore in this state of uncertainty, we are to be rather ferocious than indulgent! therefore we are to run the risk of confounding the innocent with the guilty! What ought to appear the most surprising in this case, is, that these sanguinary principles are generally adopted by all the European nations; those nations in other respects so mild and so polished; and that in France, the law, in this particular instance, is still more cruel than either at London or Madrid.

The questions necessary to be resolved previous to an investigation of this crime, are here pointed out; 1. Was the child capable of living after its birth? 2. Was it dead or alive before delivery? 3. Was it born dead or alive, and did it live after its birth? 4. What were the causes

* See Blackstone's Comment. Vol. iv, p. 198. That author also thinks, that this statute favours pretty strongly of severity, in making the concealment of the death almost conclusive evidence of the child's being murdered by the mother.

of its death, before or after delivery? 5. How long has it been born? and, 6. Has the mother really been delivered of this child, within the time supposed?

When our author considers, that, after the utmost precaution, it is impossible to obtain any decisive proof; that each of the above circumstances will admit of much controversy; and that the ablest physicians are divided in their opinions relative to the symptoms of life, it is his opinion, that every judge ought to tremble who pronounces the punishment of death, against an unfortunate wretch accused of child murder.

The following passage points out the source of this, and a number of other evils:

‘It is to you, ye heads of nations, whom I address myself; it is you only who have the power to cause morals to be cherished, and to restore to them their just energy; you hold in your hands the springs of good and of evil. Be assured that corruption of all kinds proceeds from the faulty constitution of governments, and that the first thing to be done, in order to annihilate a multitude of vices, is to annihilate the abuses which are introduced into the social institutions. Of all these abuses, the most fatal is that which has occasioned a great disproportion among the fortunes of individuals; this exalts a few citizens on the ruins of the many; renders the poor man the slave of the pleasures and of the caprices of the rich; produces depopulation; occasions an odious luxury; and is, in short, the source of nearly all the social disorders.

• Protect virtue; load it with favours; establish prizes for the young maidens who distinguish themselves by the fageness of their conduct, the purity of their morals, and bestow virtuous husbands upon them: these recompences will establish a noble rivalry, which will be productive of the most happy influence on the manners of the age.

• Be yourselves the rigid observers of propriety; suffer not vice to reside near you; let it not meet your eyes; living images of the deity upon earth, be pure as is the supreme Being! Let the rays which diverge from your thrones, as from a common centre, arrive without interruption or diminution amidst the inferior classes of society, and assist in lighting the people in the road to virtue.

• Fly ye cowardly and base seducers; ye, to whom nothing is sacred; ye, who make a sport of carrying trouble and despair into the bosom of families; ye, who sacrifice innocence to your shameful pleasures; ye, who purchase from indigence the abominable right of dishonouring it! begone, I say, for there shall not be an asylum for you. Your poisons shall no longer intoxicate too credulous and too feeble minds; the cultivation of good manners shall root out the vices which ye idolize, and all the evils, and all the crimes that attend upon them.

• Flattering hope! alas, what canst thou not realize!

• Undoubtedly a number of victims would be preserved from contagion, by the salubrity of their moral influence; but will all escape? Let us not deceive ourselves by this delusion. There are still some who would permit themselves to be drawn into the snares of a seducer, and it is to the fate of those unfortunates that

we ought to turn our attention. If they must become mothers, let us at least prevent them from being murderers; let us take care that a fault, for the most part deserving indulgence in itself, does not conduct them to an action at once infamous and atrocious. In order to prevent an evil from degenerating into a vice, the true, the only mode is, to present succour to these unfortunates, when they are but yet blameable, that they may not be forced by necessity to become criminal.'

The remainder of this essay is occupied in proving the advantages of secrecy in regard to the names of such females as receive charitable assistance; and the necessity of erecting and founding houses of reception for pregnant women, in indigent circumstances. Such establishments he confesses would be expensive; 'but shall sovereigns, who never want money to enable them to destroy the human race by bloody and ruinous wars, be at a loss to find it, in order to multiply and preserve mankind?'

The civil laws, and the administration of justice, reduced to an order at once simple and uniform.—This memoir was first printed in 1782, and Mr. de Mirosmeuil, at that time keeper of the seals, did every thing in his power to discover the author.

Mr. P. very forcibly laments the state of the municipal law in his native country. Feudal tyranny no longer indeed makes the peasantry slaves, but, he says, it still renders them unhappy; every part of the kingdom is governed by its own particular customs, and the child is born to indigence at Cæen, who, had his mother been delivered at Paris, would have been a rich *seigneur*. When to this is added, the base and profligate arts of the practitioners in the courts, and the retainers of justice, he is tempted to think, that it would be the best mode, instead of correcting partial abuses, to erect a new and entire system at once, an operation which some great epoch, he seems to anticipate, will render easy. He asserts, that all the burdens of the state fall upon the industrious, or, in other words, the miserable part of the community, while all its benefits are showered upon the heads of those who are affluent, and who, amidst that affluence, are exempted from the payment of taxes.

Part I. Div. 1. Chap. I., treats of freemen and *serfs*, or men in a state of villanage; and in this place our author pays many compliments to the 'young monarch (Lewis XVI.) who had restored the peasantry to some of those rights, the whole of which was their just due.'

Chap. II. treats of foreigners, or, in our present more fashionable phrase, *aliens* and natives, &c.—This article, in pointing out the policy of inducing foreigners, by means of presents, recompences, and franchises, to settle in a nation, contains a severe satire against such governments as persecute instead of cherishing them.

Chap. III. *Of fathers, mothers, children.*—This is principally occupied about their respective duties; it also points out the cruelty as well as folly of some of the regulations that at this period obtained in France,

Chap.

Chap. iv. *Tutor, curator, minor, major.*—There was not formerly any fixed age for emancipation in France, but the right of disposing and managing a person's own revenue was sold to whoever chose to purchase it.

Chap. v. *Noble, plebeian.*—Nobility was formerly the recompence of illustrious actions and services rendered to a nation; and then it was conferred but upon a few. Now that it has become venal, it is very common. We never see a financier, but who, after having fattened himself with the blood of the unhappy, covers the baseness of his extraction by means of some office which confers upon him all the privileges attached to the *noblesse*. At the end of three or four generations, the descendants of these *publicans* arrogantly assume the names of count and marquis; names which in truth have ceased to be important ever since they have belonged to all the world. Properly speaking, there are not any plebeians in France, except those who have not wealth sufficient to purchase letters patent of nobility: all the rich part of the community are inflamed with this puerile *mania*, this ridiculous ambition.

‘The venality of honours is productive of the most fatal effects. Wealth being the canal to dignities, and the conductor to respect, acquires an absolute preponderance: It is an idol before which all the virtues first humble themselves, and then become annihilated. Personal qualities do not receive any consideration. Riches alone obtain homage. These are no longer the days when a simple crown of laurel inflamed the hearts of the citizens, and made them face perils, and death itself, in order to obtain it: at present nothing but heaps of gold can awaken their indifference.

‘The question has often been agitated, whether it would be better that nobility were personal or hereditary. This at present seems to be finally decided. It would be equally as ridiculous to be punished for the vices, as it is to be recompenced for the virtues of our ancestors; and the descendants of a hero have no better right to honours, than those of a criminal, to infamy. Hereditary prerogatives destroy that emulation so necessary in every state. At Geneva, dignities are not allowed to descend. If the son of a magistrate, or of a military man wishes to rise above the croud, it is absolutely necessary that he should distinguish himself by his own personal merit.’

The above passage will serve to prove, that the folly of hereditary privileged orders was felt and asserted by our author, long before their annihilation in France.

Chap. vi. *Laymen, ecclesiastics, monks, nuns.*—It is here contended, that the ‘unsocial life’ of an ecclesiastic is highly detrimental to the community; and that celibacy is one of the most dangerous scourges of society, as it prevents population, and is unfriendly to morals. Mr. P. ridicules those pious drones (*ces pieux fainéants*) who, from the bosom of their cloisters, address their sterile prayers to heaven, in order to fertilise that land which they themselves might cultivate. It is affirmed, that their vows are an outrage to nature; that they are accordingly
but

but rarely kept; and that monasteries are now become the theatres of the greatest disorders. As for the other sex, they are sacrificed, in the very flower of their age, to the ambition, the hatred, or the resentment of their relations.

It surely was a very bold attempt, six or seven years before the revolution, to point out the propriety of abolishing tithes, of reclaiming the property of the ecclesiastics, and of paying them as at the present day, moderate, but sufficient pensions out of the coffers of the state.

Second division, Chap. i. Of fiefs.—Our author here views the ‘feudal tree’ so much admired by Montesquieu, in a far different light from that celebrated author. Instead of admiring, he looks upon it with horror, and thinks, that this ancient oak, under whose shade a few petty despots oppress twenty millions of men, ought to be cut down. His wishes have been amply fulfilled, and he has the glory of being one of the first Frenchmen who laid the ax to its root!

Chap. ii. Of redemptions. Chap. iii. Of entails. Chap. iv. Of successions.—‘The most perfect equality ought to prevail in regard to the distribution of property. The right of primogeniture is at once odious and absurd; it has its source in that folly cherished by our ancestors, of transmitting their names to posterity; they did not choose that they should descend without *eclat*; they have surrounded them with power and with riches; they have reunited all the rays of their glory in one point, for fear that the light might become feeble by being dispersed! It is no uncommon thing to see an eldest son living in opulence, and his younger brothers languishing in the most frightful misery; this eldest son is sometimes a bad citizen, a bad father, a bad husband, while his brothers distinguish themselves by the excellence of their characters, the purity of their manners, and the greatness of their talents.

‘Equality being once admitted among children, without any distinction whatever, nothing is more easy than to regulate successions; the children would then partake in equal proportions of all the property of their father and mother, without this equality being ever permitted to be broken by means of legacies, donations, &c. To allow fathers and mothers to heap wealth upon one part of their children, to the prejudice of the others, is to favour injustice.’

The pretended right of primogeniture has been lately destroyed, and almost every idea contained in this chapter, carried into execution.

Chap. v. Of testaments.—These were unknown at Athens until the time of Solon, and never made use of at all among the ancient Germans. As they are so often the depositaries of hatred, injustice, and partiality; as they occasion a multitude of lawsuits; as they derange the order of succession; and as, upon the whole, they produce more evil than good, it is asserted with Bodin, Boërius, and a number of respectable lawyers, that it would be better to preclude than to permit them.

Chap.

Chap. vi. *Of prescription.* Chap. vii. *Of sales.*—The folly of an agrarian law, in a commercial country, is here pointed out; indeed, it is but fair to acknowledge, that the advocates for equality, both in France and England, never dreamed of a division of this kind, although, in order to blacken them, it has been attributed to them by their enemies.

Chap. viii. *Of loans.* Chap. ix. *Of debts.*—The cruelty and absurdity of confining our fellow creatures in nauseous prisons, for trifling debts, is here very forcibly insisted on. There is only one class of men, which corresponds exactly with the idea of a *swindler* in this country, that ought, in our author's opinion, to experience such a severe chastisement.

‘What punishment then is to be inflicted on them? What punishment! Are they not already sufficiently punished by being reduced to indigence, and suffering under privations of every kind, without experiencing that of their liberty!—But when we have entered into a contract with them, what security shall we have for the execution of their promises?—Their good faith, and their fortune. When they are not deficient in probity, recourse may be had to their property, but never to their persons: This is an obligation which results from the engagement itself.’

Chap. x. *Of covenants.* Chap. xi. *Of marriage.*—We are told, that, on opening the bible, we shall not find marriage *erected* into a sacrament, either in the old or the new law; and it is hinted, that it would be better to consider this as a mere civil contract, as in Denmark, where the clergy have no more jurisdiction in regard to it, than any other temporal concern. It is at the same time contended, not only to be ridiculous, but cruel and impolitic, to oblige *cousin-germans*, &c. to purchase permissions to ‘love each other, and to live together,’ from a ‘bishop of Rome;’ ‘for,’ says he, ‘one of two things must be allowed; either the contract is lawful, or it is criminal; in the first case, money is useless in order to legitimate it; and in the second, it cannot produce that effect.’ It is also asserted, that two points are essential for the felicity of marriages in a state:

‘1st, That the wives should not bring any portions; and

‘2dly, That divorces should be permitted.

‘If women were to present themselves to their husbands, entirely destitute of property, or any pecuniary advantages whatever, they would think themselves obliged to indemnify them, by means of all those enchanting attentions which render the union of the two sexes so delicious, so interesting; by sweetness of temper; by regard; by attention; and by complaisance. They would no longer be contented to give birth to a beloved offspring; they would nourish them with their own milk; they would lavish upon them their first caresses; they would watch over their education; they would form their bodies and their minds; they would cause economy and order to reign in their families; they would preserve abundance and peace there; and, by means of all these advantages, would amply compensate for the use of that fortune, which their husbands consented to participate along with them. What noble portions

would wives then bring, and how much preferable to those corrupting metals, which but too often supply the place of every other qualification! How much would our manners gain by this sage institution! Women would no longer please but by the exercise of those very qualities which would render them truly amiable and worthy of our esteem; and they would then be interested in perfecting those gifts, of which nature has been prodigal to them.

* Gold and silver could no longer hide their faults, or conceal their vices; all would be then on an equality, and possess the same means of pleasing, and of being beloved. We should no longer behold any of those unjust predilections so hurtful to good manners; we should no longer see unfortunate virtue languishing in obscurity, and vice flaunting about in open day! The female who ought to blush for her errors, and who has infringed upon the laws of honour and morality, would no longer find a husband desirous to share her bed; she would live isolated in the midst of society, a prey to public scorn, and her own remorse.

The above ideas never have, and perhaps never will, be realized; but our author's sentiments on divorce have been adopted and carried into practice. The very thought of an indissoluble engagement is, in his opinion, frightful; divorce, on the contrary, keeps up a salutary fear between the husband and the wife; like two lovers, they are connected by the affections of the heart, rather than by the injunctions of the laws: in addition to this, the barbarity of chaining a virtuous to a vicious partner, or making two worthy people of different tempers miserable for life, appears extremely odious to him. He laments that marriage has become a subject of derision; that every author displays all his gaiety at the expence of a husband; and that he is turned into ridicule in the public theatres, where all the nation is assembled: after this, he asks, who can be surpris'd, that celibacy is so very common in France?

Second part. Of law-suits.—Courts, judges, and uniform rules, are all necessary for the administration of justice; and it would be equally dangerous not to observe any formalities in the decision of suits as to multiply them without necessity. The precipitation of the Turks, and the tediousness of the French, are equally absurd and condemnable. In every thing, we are told, there is a certain point where we ought to stop, and this is the intermediate space between the two extremes.

The first class of obstacles arises from the want of celerity, for 'the justice which is the most quick, and costs the least expence, is most advantageous to the citizens.'

The second class arises from the enormity of the expence. Under both these heads certain necessary professional reforms, in order to preclude interested delays, and put a stop to pettyfogging chicane, are pointed out.

Third part. Of tribunals. The multiplicity of these are complained of as a great grievance, there being (at that period) more in France than in any country of Europe, Germany alone excepted; such for instance as *justices seigneuriales, bailliages, prévôtés, présidiaux, parlements, requêtes,*

requêtes du palais et de l'hôtel, officialités, & tribunaux d'attribution. A plan of reform, in respect to these, is indicated.

Part the fourth. Of the officers of justice. Where the office of a judge was procured, not by merit, but by money, it is little wonder that the practice of the courts should not be pure, and the conduct of the judges not free from suspicion. Indeed it is notorious, that they were accustomed to permit themselves to be openly solicited, in the name of *M. le Duc de *****, & *madame la comtesse *****, &c.

An essay on marriage, considered in a natural, moral, and political point of view; or a dissertation on the means of encouraging and facilitating marriages in France.

This work was composed and published at a period when divorce appeared a scandal, and the marriage of priests an impious idea; this, however, did not prevent Mr. P. from freely delivering his sentiments on both these subjects, for to a mind like his the prejudices of mankind had nothing sacred in them.

The more governments are corrupt, the less are marriages regarded as necessary to happiness: the records of every nation attest this truth. It is then that the sage legislator makes use of all his art, his authority, and his influence, to attack celibacy, to favour population, and to regenerate manners. Mankind never multiply in a land where they are miserable; to render them happy is the first step, and the surest mean of adding to the number of the species.

It is absolutely necessary in the first place, that there should be plenty. But it is not only proper that the productions of the earth should be multiplied; it is to be wished also, that a fair repartition of property should take place, in order that riches should not be concentrated in a few hands, and the surplus of citizens reduced to indigence. Protection, liberty, morals, all concur in this salutary purpose. The naturalization of foreigners, the permission of divorce, the marriage of priests, &c. are also strongly recommended.

Is it possible that marriage should be, in respect to them [the priesthood] a crime? What is more venerable than to behold the father of a family, surrounded by his wife, and his children, fulfilling with fervour the sacred duties of a citizen, a father, and a husband! Can the minister of heaven be degraded by those titles, which ennoble a man? Let him listen to the voice of God, who cries out to him as well as to the rest of the species, "increase and multiply!" Let him hear the voice of nature, which has given him the desire and the power of giving life to his own likeness; let him obey the wishes of his country, which demands citizens for its strength and its grandeur. If he shut his ears to these supreme wills, he is no more than a stranger upon that earth, and an enemy in that society, to the destruction of which he conspires.' This essay concludes with the following very just position: 'The number of marriages in a state, and its population, are in proportion to the felicity of the members who compose it.'

Vol. II. *Letters from a citizen of the Tiers Etat to the assembly of the notables, in answer to the observations of the parliament.*

Scarcely was the idea of convoking the states-general conceived, when Mr. P. consecrated all his time, to infuse a love of liberty among his fellow-citizens, and to inspire into their minds that energy, without which it could not be obtained.

Among a variety of other papers, not included in this collection, he pub-

published a petition to the *notables* on the necessity of granting a double representation, and an address to the inhabitants of the country, whom he advised not to elect nobles, as their representatives. A pamphlet, entitled *Petit mot d'un Marseillois*, had a most extensive circulation, and was of great service in refuting a *memoir* drawn up by order of the princes of the blood. He also wrote a number of short dissertations, which were afterwards inserted in the public papers; he had a principal hand in drawing up the *Cabiers* of the *Bailliage* of Chartres, and from time to time he opposed the pretensions, both of the nobility and the clergy.

The parliament of Paris having proposed, that the states general should assemble in the same manner as in 1614, distributed '*observations*' on this subject, in answer to which the present letter made its appearance. The matter being entirely *obsolete*, we content ourselves with a simple annunciation.

Advice to the French nation on the safety of the empire. This work has been allowed to rival any that has appeared in France, upon the same subject, and is said to have made a prodigious impression on the public mind. It presents a new plan of social organization. The first outline of the constitution, that was afterwards formed, is perceptible in every page, and there seem to be whole articles entirely copied from it. Four editions of it were printed, and the deputies from the provinces often quoted it with respect.

In the preliminary discourse, Mr. P. desires the representatives of the nation, to search for the source of all the evils of France, and to attack the trunk of the tree, and not its branches, which they might cut off at their leisure. Above all things, he recommends to them, the good old, but nearly obsolete, English custom, of redressing grievances, previous to voting supplies.

Chap. i. *Of the spirit in which works ought to be composed, in order to be useful.* This chapter points out the necessity of banishing all *esprit de corps*, passion, injury, declamation, and pleasantry, from the hearts and the mouths of those men, who are occupied in the glorious work of forming a new constitution for France. Much too is said, and perhaps justly, on the folly of founding the rights of mankind in history, instead of nature, as this opens a source of eternal disputes, which are no ways favourable to the discovery of the truth. Knowledge, reason, and experience, are the only guides which never deceive.

Chap. ii. *Of the government of the French nation, as at present administered.* After reviewing the different classes of citizens, the union of whom constitutes the nation, it is proved, that there is no barrier, no intermediate power, capable of opposing itself to the will of an arbitrary minister: in short, that in France despotism might be extended as far as in Turkey. Posterity will indeed bless the memory of a Lewis XII. and a Henry IV.: but on the other hand, every page of the history of the reign of Charles VI., of Lewis XI., of Charles IX. is stained with blood.

• How frightful has been the result of our bad government, and how cruel are the calamities that now afflict us! A perpetual variation in principles, bloody and ruinous wars, courtiers and mistresses holding the reins of the state, and disposing of grace and of favours; excessive imposts, enormous loans, public credit lost, the royal treasury delivered up to every species of plunder and of robbery; the want of faith; the
debts

debts of the state unpaid; commerce destroyed by shameful treaties; agriculture without vigour; the country deserted; the nation disgraced among strangers; the liberty of the citizens ravished from them by means of *lettres de cachet*; a wild and unbridled luxury; corruption of public and private manners; such is the frightful picture of France previous to that revolution, which opened the way to liberty and a constitution!

Chap. III. *Of the French government as it ought to be administered.* Our author commences this chapter with general reflections upon government, and he thinks, that its division into monarchical, aristocratical, and democratical forms, is not sufficiently explicit and satisfactory. Prussia, Portugal, and China, are monarchies for instance, but these kingdoms are not administered on the same principles. What connexion is there between the republic of Geneva and that of Holland, or the United States of America? Under what class is England to be ranged? To what modern state can Sparta be compared?

In section 1. the necessity of separating the legislative and executive powers is demonstrated. In the new constitution about to be given to France, it is deemed highly dangerous to follow the model of England, where laws are incomplete without the sanction of a king. The two powers above alluded to are thought not to be sufficiently separate and distinct in this country. A divided authority, we are told, will be a subject of perpetual quarrels; the nation and its chief magistrate will be in a state of continual enmity and contest with each other; the latter will ever endeavour to procure the whole, while it is intrusted but with a part; and the citizens who oppose his ambitious views will be subjected to all the seductions of corruption. Beside this, it is remarked, that any portion of the legislative power is intirely unconnected with the functions of a magistrate. The law is the expression of the common will: it does not belong therefore to a *mandatory*, whose powers emanate from the people, to thwart and act contrary to their intentions; he can be no other than a mere agent, chosen expressly on purpose to execute their intentions, and their orders.

Sect. II. *Of the reformation of a legislative body composed of three orders. Reflections on these orders.* In this section, Mr. P. opposes the idea of forming a separate chamber for each of the three orders in France; and he is equally averse to the scheme of two houses as in England, a division, according to him, only calculated to keep up trouble and discord among the citizens, and which will sooner or later occasion the ruin of our constitution.

'The partizans of the English constitution [says he] consider this division not only as an admirable one, but as the master-piece of modern politics. It is not possible, according to them, to find in any state, an *equilibrium* better preserved by means of weights, and counterpoises, which balance each other with a perfect equality. I acknowledge, however, that this charming idea of a balance has never seduced me; nothing is more superb in theory, but the practice soon dissipates these illusions. I do not see any thing but troubles and difficulties in the continual shock of opposite bodies, and, in short, a perpetual germ of destruction.'

Sect. III. *Means of preventing the legislative body from being corrupted.* In order to effect this, it is proposed to render all citizens eligible to places; to nominate the members for a certain short period; to
revoke

revoke their powers at pleasure; and to prohibit the election of men, who by being intrusted with certain offices given, or honoured with certain favours conferred by the court, might incline to become its creatures.

SECT. IV. *Of the rights and functions of the legislative body.* It is proposed, that no deputy shall be permitted to go beyond his powers, and that the legislature shall not be able to change or modify the constitutional laws. Whenever either time or experience points out the necessity of a reform in any of the essential parts of the constitution, this is to be effected, but not without express powers for that purpose, being received from the respective districts. This is clearly pointing at a convention, long before that idea was ever carried into practice in France.

It is proposed, that to the legislative assembly shall belong the right of deciding upon peace and war, and also of forming treaties with any other nation, jointly with the sovereign. It is also to fix the number of the troops, and even to disband them, if it should deem that necessary, but not to nominate to employments. It is to take cognizance of the crimes and offences committed by the sovereign courts in the exercise of their functions; it is to reside constantly in the capital; the members are to live there during the period of their delegation, they are to assemble at their own pleasure, and whenever the public good requires it, so that the legislative body shall never be annihilated, dispersed, or in a state of suspension in respect to its functions. 'This disposition is very essential, and at the same time just. I know not how it comes about in England, that the king can prorogue or dissolve the legislative body at his pleasure; this is equally dangerous and absurd.'

SECT. V. *Of the rights and functions of the executive power.* After the nation has invested a chief with the executive power, it is necessary, we are told, to bestow several eminent prerogatives upon him, in order to enable him to support the majesty of the throne. He is to have the right of coining money, and of stamping his effigy on it. He is to be generalissimo of the troops both by sea and land. He is to receive ambassadors from foreign nations, and all treaties are to be signed in his name. He is to be permitted to appoint magistrates, and he is to nominate to all employments, civil, military, and ecclesiastical. But he is never to pay recompences to any citizen out of the national treasury, nor on any account to levy the most trifling subsidy upon the people; in short, he is to be permitted to enjoy such a revenue as to enable him to support the rank 'of the first citizen of a great empire.'

The powers being thus divided and participated, it appears to our author, that the political liberty of a nation would be as well ascertained, as could be wished for in the present circumstances.

SECT. VI. *Of the liberty of the press.* It is lamented, that the most respectable writers are obliged to conceal their names, (this was exactly the case in respect to Mr. P. in the present instance); he undertakes to demonstrate, that this liberty is the surest preservative from every species of corruption; the support of good manners and of public virtues; the scourge of vice and calumny; and that it developes talents, and enables the thoughts to soar above the regions of tyranny. We shall probably recur to this subject, when we come to our author's celebrated speech, on the liberty of the press.

SECT.

Sect. VII. On the revocation of *lettres de cachet*. If no one has a right to make an attempt on the moral liberty of a man, by thwarting, or constraining his thoughts, by a much stronger reason no one has a right to attack his physical liberty, the existence of which is sacred. The law only ought to dispose of it, because he himself has consented in the making of the law, in order to submit to it.

How then in virtue of arbitrary orders, can it be permitted to arrest a citizen, and throw him into a dungeon? This outrage is frightful; and yet *lettres de cachet* have found apologists! —

This article is occupied in depicting the frightful abuses that proceed from this horrible institution, in overturning the arguments made use of for its justification, and in proving, that the exercise of it ought not to be permitted in any case whatever.

Sect. VIII. *Of the abolition of letters of grace*. A letter of grace, we are told, is an infraction upon the laws; when they punish, it does not belong to any man to pardon; the individual should never be preferred to the code; it is his business to obey. Is a law rigorous, unjust? it ought to be reformed: is it equivocal? it ought to be interpreted: but while it exists it ought to be observed and enforced. Does it condemn a citizen to punishment? he ought to experience it. No man in short should be permitted to temper its rigour; this false pity is nothing else than injustice, although it possesses all the seducing appearance of clemency.

Sect. IX. *Of the universal principle which ought to serve as our guide in the reformation of laws*. This universal principle is equality; this is a new idea, and it is so very comprehensive, that it is said to include every thing, and appears at once to be the true source of the good laws, and of the prosperity of nations. This sublime truth becomes evident by its application, and the examples adduced to prove this are at once numerous and satisfactory. By the adoption of equality, all these unjust institutions which enrich the few at the expence of the many would disappear; fortunes would be divided and subdivided; the poor would become less numerous; factitious distinctions of society would be banished; all the members of the association would support a just share of its burdens, and partake of the advantages which it procures. In short, equality is here considered as a kind of gauge by which the happiness or misery of a nation may be estimated.

When [exclaims our author] shall that happy moment arrive, when the noblest of all titles shall be that of citizen; when all Frenchmen shall be privileged because they shall have all the same rights, and shall be all equal, as much as it is possible to be in a state of society!

Sect. X. *Of the judicial power*. Having treated of laws, we now come to the magistrates, who execute justice in their name. After examining the functions of a judge and a legislator, it is here contended, that they should not be united in one and the same person, and that the magistrate ought never to become legislator, or the legislator magistrate. In the present order of things, it is thought best to appoint judges for life; but when the bases of the constitution have been firmly fixed, and when the ideas of liberty and equality have become familiar to the minds of every citizen, it is hinted, that no person ought to be permitted to exercise these, or any other functions, for more than a certain limited time, in order that he may not be corrupted by the long enjoyment of power.

The necessity of an immediate abolition of the sale of offices is warmly insisted upon, as nothing can be more horrible than to see a bad man climbing to places of credit, either by means of money or intrigue.

Sect. xi. *Of the administrative power.* Our author here examines the newly created provincial assemblies, erected on purpose to superintend the collection of the imposts, the preservation and repair of roads and canals, and, in short, every thing that concerned the interior government of the provinces. He then draws a parallel between them and the *intendants* who preceded them, greatly to the advantage of the former. After this, he examines the organization of this body, and stops to contemplate the municipalities, which are the springs by which it is moved. He concludes by observing, that all the political and civil economy of the state is to be divided among the four following powers: 1. The legislative power; 2. The executive power; 3. The judicial power; 4. The administrative power. The lines of demarcation which separate these are so simple, so natural, and so distinct, that they are admirably calculated to prevent usurpations, and the consequent troubles, shocks, and destruction of the body politic.

Chap. iv. *Of the power of the states general, and the harmony which ought to reign between the three orders.* The states general of France, we are told, can do any thing, for they unite all kinds of power in their own hands. On this occasion, the king is without any authority whatever; in short, the exercise of his functions is suspended. Mr. P. here stops, in order to express his indignation and contempt at the conduct of one of the judges of the sovereign courts, who was base and absurd enough to advance at the latter end of the eighteenth century, 'that the French monarch held his crown from God and his sword.' This is a strain to which even English loyalty has not yet aspired.

'It is you pusillanimous men; it is you vile and base flatterers [exclaims he], who are the guilty and the seditious, for you stir up kings against the people, who have created them, and upon whom they depend! In order to flatter their vanity, you tell them, that the nation depends upon them; and they believe you, and dispose of a kingdom as they would of a patrimony, persuading themselves, that every thing belongs of right to them, and that they have not any duties to fulfil. What language do you put into their mouths? To hear them, a man would be tempted to think, that the most sacred rights of the people, are nothing more than graces and favours which they have been pleased to bestow. Is it thus that one man ought to speak to twenty-four millions?'

We have now taken a succinct view of Mr. P.'s miscellaneous works, which occupy the first two volumes. Having considered him here as a man of letters, we shall introduce him afterwards in the character of an orator and a legislator, and present a short analysis of some of those speeches which acquired him so much celebrity in the constituent and conventional assemblies. In whatever point of view he is considered, the late mayor of Paris must be acknowledged to have contributed greatly to a revolution, which rescued France from slavery, and perhaps saved all Europe from political thralldom.

ART.

ART. XXIX. *A Letter to the Duke of Newcastle, Lord Lieutenant of the County of Nottingham, Auditor of the Exchequer, &c. &c. &c. respecting his Grace's Conduct in the disposal of Commissions in the Militia: together with some remarks touching the Revolution, a Reform of Parliament in Great Britain, and the Royal Proclamation of the 21st of May. To which is added an Appendix, containing an effectual Plan for providing Navy-Timber; opposed to the dangerous and unprofitable System of cultivating the public Forests under the Management of Officers of the Crown.* By Major Cartwright. 8vo. 182 pages, Price 2s. 6d. Jordan. 1792.

THE first part of this pamphlet is entirely of a private and personal nature.

Major Cartwright accuses the duke of Newcastle, of having put 'over his head,' four lieutenant-colonels, and two colonels, 'notwithstanding his unimpeached character, and the just claims of his rank and service in the Nottinghamshire regiment of militia.' He does not hesitate to allow the discretionary power of a lord lieutenant, but he affirms, that this ought to be 'a moral and constitutional discretion; a discretion to prevent the advancement of gross vice, or unfitness, or to remove them altogether; a discretion so to temper military custom, as not to suffer the dead letter of promotion to destroy the spirit which its regularity is intended to cherish; in short, a discretion to supply all the defects of law, so as to animate and invigorate the militia in its duty of national defence.'

The major accuses this English peer, 'whose honour is his religion,' of having broken his word to him; but what perhaps will strike posterity with more wonder, is the avowal of a lord lieutenant, that he would not grant promotion to a meritorious officer, because 'he had dined at the Crown and Anchor tavern in the Strand, on the 14th of July 1791, by way of celebrating the French revolution!' As to the deprivation of this gentleman of his majority, he himself has proved the *attempt* to be illegal, unconstitutional, and on account of the absence of the necessary forms, as well as the violation of the spirit of the stat. of 26 Geo. III. c. 107. an absolute nullity.

In regard to the French revolution, his happiness at which has been construed into a crime, major C. speaks thus.

'Being a phenomenon in human affairs of such extraordinary magnitude, and involving in its consequences, (events) of such infinite importance to our species, it has in all its stages, been an object of anxious attention to the citizen, the statesman, and the philosopher. To behold a gigantic and horrible despotism, in a season of profound peace, sicken and speedily crumble by mere natural decay, to its dissolution; while from its ashes, with erect mien, and a heavenly dignity of aspect, was seen rising the fair and enchanting form of a free state, was a spectacle truly calculated to command the admiration of men, to excite inquiry into its true origin, and to interest the wise and good, in the completion of a vision so delightful.

'Seeing many millions of my fellow-creatures suddenly redeemed from a cruel servitude, degrading to the human species,

my heart leaped with joy, and the tear of ecstatic gratitude to the disposer of events, glistened in my eye. Revolving in my mind those slow but certain advances of reason, that progress of science, that extension of thought, those juster notions of man's rights, and the irresistible power of truth, which maturing by insensible degrees the seeds of renovation, had so long been preparing France for a change; and referring all such secondary causes of events to their true original, the first great cause of all; He it was that I considered as the true and proper author of a revolution in human affairs, so beneficent, so grand, so astonishing.

‘Adding, my lord, under such impressions, I have no apology to make, for peaceably meeting like-minded men, socially to enjoy satisfaction so pure and exalted. Did I not sincerely rejoice in the French revolution, I should not dare to call man my brother, nor God my heavenly father.’

The following passage has an intimate connection with the present situation of this country :

‘As the whole of the French constitution is before the public, let every one think for himself. It is my present purpose only, to notice its *general effects* on this side of the water. That it has given a severe shock to all those who are interested in the abuses and corruptions of our own constitution, is manifest from their inveteracy against it, from the prostituted labours of the newspapers in their pay, and the artificial clamour they have in vain endeavoured to excite against that constitution.

‘On the other hand, like the awakening and animating trumpet of the morn, it has broken the slumbers of the English reformers, and roused them to a renewal of their generous labours : and it has awakened in the people an attention to their own rights. The spirit of political reform, bottomed on justice and truth ; maintained with manly reason ; and conducted with peace, order, and wisdom, which is now so conspicuously rising, and so rapidly spreading through the land, justify both parties in the opinions they have severally formed on this great event. Political popery and imposture have received the mortal wound. Their remaining struggles, will be mere convulsions of death ; but they will die as they have lived ; uttering to the last moments nothing but lies, and words of deception. And in the same hour, the British people shall demand and recover their rights ; and shall “re-instate the constitution upon its true principles.”

‘Not even plausible *concessions* will now, in my humble opinion, put the people off their guard ; and compromise will be received as insult. Their demand is their rights. They are taking their cause into their own hands. They want no patrons ; and their friends will be their *servants*. Their operations are infallible, their strength will soon be invincible. They peaceably associate. They exercise their own understandings on their own concerns. They are comparing the two systems of government now opposed to each other. Can any one doubt of their preferring that of common honesty and common sense, to that of mystery and corruption ?

‘Amongst the other occupations of the associated people, they are inquiring into the different pretensions to moral character of the

the petty swindler of merchandize and furniture, and the *noble* swindler who gets into his clutches more or fewer seats in a certain assembly, of which no man of integrity can make a *property*. They are also reviewing and making their comments upon the *red-book*. It was the *red-book* of France, which in the opinion of every honest man, damned the ancient despotism.'

After these observations, the author *hints* to his grace, that it is high time to dispose of his borough property, even for *assignats*, 'since [adds he] I verily believe that an English borough will not be worth a groat, by the 14th of July, 1794.'

We cannot omit mentioning the article in the appendix, which has for its object 'to provide the navy with an immediate, a complete, and a perpetual supply of ship-timber, equal to its greatest known consumption, by means of the royal forests and chaces.' The outline of this plan, is, 1, To repeal all the present forest laws; 2, To survey all forests, chaces, &c. to delineate them on maps, to satisfy the legal claimants by an indemnification in land; to divide the forests, &c. into lots valued at 2000l. per annum; to grant these out to private persons, upon the sole condition of paying a quit rent of 1000l. per annum for ever, in ship timber, to be delivered yearly at one of the royal dock-yards. 3, A forfeiture to accrue in case of failure in point of engagements. 4, For the first fourteen years each grantee to be allowed to deliver in foreign timber and plank only; this to be continued in a decreasing *ratio* for the next forty-two years, and at the expiration of fifty-six years none but British timber or plank to be delivered in for ever.

'By this scheme, the timber for the whole navy would be delivered where it is to be worked up; the influence of the crown relative to the forests would be annihilated; the public would receive a profit of 120,000l. per annum; the civil list would be eased of salaries to a large amount, and a future want of ship-timber would be effectually prevented; without any law to inforce its growth.'

This is a noble plan, and worthy of a great nation, but the circumstance of annihilating or even diminishing one single *iota* of the influence of the crown, we apprehend, would alone prevent its adoption; it is to be feared also, that, in the present situation of affairs, if that idea were waved for a moment, the whole would be converted into a mere *job*.

ART. XXX. *Plain Truth; an Account of the Proceedings at Paris during the last nine Months. Containing, among other interesting Anecdotes, a particular Statement of the memorable tenth of Augus, and third of September.* By an Eye Witness. 8vo. 48 pages. Price 1s. Parsons. 1792.

AFTER reciting the particulars of the second of September, this eye witness addresses himself thus to 'honest John Bull:'

'The Parisian mob have sufficiently disgraced human nature by their actions; but let even those actions be recorded with truth: for every man resident in Paris at this time, knows with me, that all property was carefully preserved; even the least felony was punished with instant death; and this conduct, in an otherwise ungovernable

governable mob, was matter of astonishment to me, since they certainly fought not plunder, but life.'

ART. XXXI. *Five Minutes Advice to the People of Great Britain, on the present alarming Situation of public Affairs: in which the good Policy of immediate Hostilities with France is candidly investigated.* By a Citizen of London. 8vo. 20 pages. Price 6d. Robinsons. 1792.

THE present author, in his 'five minutes advice,' tells his countrymen, that he is one of those who have associated for the support of 'our excellent constitution,' and for the 'loyal defence of his majesty's person and government.' From this introduction, he trusts it will be readily perceived, that he is neither 'a leveller nor a republican,' but 'a true churchman and a friend to his king.'

He earnestly deprecates every idea of a war with France. The capture of her West India islands, according to him, would engraft the spirit of rebellion which prevails in them upon our own peaceable and flourishing colonies, and be considered by the owners and mortgagees of our plantations, as an unlawful infringement upon their monopoly.

'But (it has been said) the German powers wish us to co-operate with them in the conquest of France.'—And the reason is obvious—*It is our money that must pay them.* Remember that you can only act by sea, and that the rest of the military operations will simply consist in a transfer of your money into the pockets of needy Germans, or rather into the pockets of their beggarly princes.

'Oh! but our good and generous allies the Dutch are to be injured in their commerce—the Scheldt is to be opened—and we are bound by treaty.

'With respect to the *value* of a Dutch alliance, I confess myself, as a plain citizen, unable to discover it. I have found innumerable instances in history, where the Dutch have been obliged to us, but not one single fact which proves that we have been obliged to them—they have rivalled and undermined us in commerce, they have sold us in war. Where was Dutch *goodness*, where was Dutch *generosity* in the last war? where was the obligation of treaties then? In the name of common sense look at their conduct in that business, and then determine whether they deserve any favour at your hands?

'It is the opinion of the most intelligent merchants, that the opening of the Scheldt would be of the greatest advantage to British commerce—It would introduce your manufactures into countries from which it has been the Dutch policy to exclude them.—It would bring into your own treasury and into your own pockets, those taxes and commissions which now go to aggrandize a rival. The question then briefly is,—shall the commerce of Great Britain be sacrificed to the Dutch?'

By way of reply to the dread of the increasing power of France, the minister's allusion to the temporary duration of the present 'mob government' of that empire is adduced. It is also asserted, that we never meddled with continental wars, or formed continental

tinental connections, but to repent of a system in defence of which 'we have shed tears of blood, and squandered oceans of wealth.' Something is hinted about the influence of Prussian politics in our cabinet; but on this subject we shall decline saying a single word.

ART. XXXII. *An Address to the disaffected Subjects of George the Third, by the Grace of God, of Great Britain, &c. King, Defender of the Faith, &c. &c.* 8vo. 24 pages. Price 6d. BROWN. 1793.

THE author of this little pamphlet seems to be greatly alarmed. 'What, my countrymen are you about to do? What madness possesses you? Surely the demon of discord and sedition has gone forth amongst you. Your impious hands are raised to destroy the most excellent fabric, &c.' We can easily perceive that he addresses us 'from the depths of retirement,' for every man who has any immediate connection with the world must acknowledge, that this country has never been more tranquil, quiet, and peaceable than at this present moment. Indeed, if the people did not possess an unusual share of moderation, such ridiculous fears as these might be attended with the most dangerous consequences.

We are informed, that a state of nature is exactly that in which Adam and Eve are described by Moses to have been immediately after the creation. Such as with for the renewal of this state are desired to depart and incorporate themselves with the Indians in the northern and western parts of America.

We are assured that the first government 'by which the rights of man were established,' was a theocracy. From the subserviency of Eve, we are taught to believe, that 'man never was in a state of independence,' and from her imbecility, 'that a state of subordination was necessary to human happiness.'

The parts of scripture here quoted are supposed 'to refute the absurd doctrine of equality.' In a cursory view of our government, any mention of the 'church' has been intentionally omitted, 'being so interwoven with the state, that the one cannot possibly exist without the other.'

The author is neither a whig nor a tory, but is, as it were, a 'non-ens,' or at best a 'non-descript': he however assumes the name of 'Clericus' as a signature, which, perhaps, may be considered as a work of supererogation by those who attend to the foregoing observations.

ART. XXXIII. *An Exposure of the domestic and foreign Attempts to destroy the British Constitution, upon the new Doctrines recommended.* By a Member of Parliament, and of his Majesty's Privy Council. 75 pages. Price 2s. Stockdale. 1793.

WHEN we first perused the title page of this pamphlet, we imagined that 'a member of parliament, and of his majesty's council,' was about to discover the *horrid treasonable plot*, which his majesty's ministers have been so often, so loudly, and so ineffectually called upon to disclose. We are, however, most miserably disappointed, and this we can attribute to nothing else, but

but the *oath of secrecy*, which he was obliged to subscribe on his admission upon the list of privy counsellors.

Much is here said about Mr. Paine and his doctrines; but there is not the least disposition evinced of *grappling* with him in argument.

We are assured, however, that the whole code now adopted by the French, and recommended by a decree of confraternity, to every other nation, was promulged, and the traitors who promulged it, knocked down, or hung, 'some centuries before the birth of any of the present inspired reformers.'

'What president of a convention [it is added] in France, Ireland, or Scotland, has been able to improve, or to add one tittle of recommendation to the persuasive eloquence of Jack Cade, who, by the bye, it is worth observing, uses not only the same ideas, but almost the literal language now used in the decrees and resolutions of modern reformers.'

'Cade. "Our enemies shall fall before us, *inspired* with the spirit of putting down kings and princes.

"Be brave then, for your captain is brave, and vows reformation. There shall be in England, seven halfpenny loaves sold for a penny, the three hooped pot shall have ten hoops, and I will make it felony to drink small beer: *all the realm shall be in common*; and in Cheapside shall my palfrey go to grass: and when I am king, as king I will be, *there shall be no money*; all shall eat and drink upon my score; I will apparel them in one livery, *that they may agree like brothers, and worship me their lord.*" Hen. vi. Part 2.

Now we apprehend that the present *right honourable author* would find it very difficult to prove that any of the reformers of France, England, Scotland, or Ireland, have either recommended tyranny on one hand, or a community of goods on the other; and we are indeed astonished to find any thing in the present work against this class of men, after reading the following eulogium upon one of the most violent and enthusiastic reformers that ever appeared in this country.

We have a king, beloved and respected, &c. by his subjects—
'and he has a minister equally admired for the wonderful eminence of his abilities, and the *integrity unquestionable*, even in this age of questioning every thing, both of his private and public life.'

ART. XXXIV. *Liberty and Equality; treated of in a short History from a poor Man to his Equals.* 39 pages. Price 6d. Hookham and Carpenter. 1792.

THIS is one of the many publications at present circulated, in order to disfigure the meaning of the words 'liberty and equality,' and thus make the very terms odious to the people.

Such are the base arts practised by interested sycophants, that they adopt the grossest and basest absurdities, in order to stifle inquiry, and propagate time-serving and slavish principles. We understand this has been carried so far, that at some of the *aristocratical* bonfires, the people were instructed to cry out 'no rights of man.'

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ACADEMY OF SCIENCES AT PARIS.

For the year 1794 a prize subject is proposed in the following terms.

‘Vegetables derive the materials necessary to their organisation from the air that surrounds them, water, and the mineral kingdom in general. Animals are nourished by vegetables, or by other animals, that have been nourished by vegetables: so that the materials of which they are formed are primarily derived from the air, or the mineral kingdom. Finally, fermentation, putrefaction, and combustion are continually restoring to the atmospheric air and the mineral kingdom the principles which vegetables and animals have borrowed from them. By what processes does nature effect this circulation between the three kingdoms? How comes it to form fermentable, combustible*, and putrescible substances, from materials possessing none of those properties?’

‘Hitherto the cause and mode of these phenomena have been enveloped in an almost impenetrable veil. Yet, since putrefaction and combustion are the means employed by nature to restore to the mineral kingdom the materials taken from it to form vegetables and animals, it seems, that vegetation and animalisation should be the inverse of these operations.

‘The academy has thought it time to call the attention of the learned to the solution of this grand problem. Whilst a committee appointed by it will unremittingly employ themselves on the phenomena of vegetation, in a place already fitted up for that purpose, it has deemed it necessary to claim the assistance of the learned throughout Europe as to what concerns the nutrition of animals.

‘The first step of animalization, or the conversion of vegetable into animal matter, takes place throughout the whole extent of the intestinal canal. Aliment receives its first alteration in the mouth, by mixing with the saliva: in the stomach it receives a second, by mixing with the gastric juice: it receives a third by mixing with the bile and pancreatic fluid. Converted afterwards into chyle, a part passes into the blood, to repair those losses which are continually occasioned by respiration and perspiration. In fine, nature rejects, under the form of excrements, all the matter of which it has not been able to make use. One remarkable circumstance is, that animals in a state of health, if arrived at their full growth, return every day, after the process of digestion is finished, to the same weight as they had the day

* * It is very remarkable, that combustible mineral substances are most frequently found burnt, or at least in combinations where they are little combustible, and that vegetables separate and appropriate them, to form from them their inflammable matter.’

before, under similar circumstances: so that a quantity of matter, equal to what was received into the intestinal canal, has been consumed and expended, by perspiration, respiration, or the different excretions.

* The academy thinks it ought not to offer to the competitors the whole of this plan of treating on animalization, as the subject of a single prize; as it would demand an immense series of inquiries, incapable perhaps of being made by a single man, particularly in such a portion of time as it can allow for the purpose; but to choose one of the principal circumstances of animalization; and, designing to go through them all, one after another, it first turns its attention to the influence of the liver and the bile.

* It is well known, that the liver occupies a large place in the bodies of animals: that a part of the vascular system of the abdomen is destined to that viscus: that in it the blood is disposed of in a particular manner for the secretion of the bile: that the discharge of this humour ought to take place constantly and regularly, that all the functions may be duly performed: that the liver exists in animals of every order, even down to insects and worms: that it is with or without a gall-bladder, according to the nature of the animal: and that there are essential relations betwixt the spleen, the pancreas, and the liver. These are the first data, which anatomy has long offered to the speculations of physiologists: but hitherto no fruit has been derived from their application; little having been attended to, beside the use of the bile in digestion. Late discoveries, however, respecting the nature of this humour and its colouring matter, biliary concretions, the parenchyma of the liver, and the oleaginous composition of that viscus, claim all the attention of philosophers. It is easy to imagine, that, beside the secretion of the bile, or rather together with it, an organic apparatus so important for its bulk, connexions, and disposition of vessels, as that of the liver, may be destined to a system of functions, of which science has not yet comprehended the whole.

* In proposing this subject the academy is aware of all its difficulties: it knows, that it requires an extensive knowledge of anatomy, in particular a careful comparison of the structure of the liver in various animals; and chemical inquiries, derived more especially from the new means of analysis which chemistry now possesses: it feels, and hopes, that this undertaking will oblige those who engage in it to determine the nature of the blood in the vena porta; to compare it with the arterial and venous blood in other regions; to follow this important comparison in the fœtus which has not breathed, or has breathed but little; and in animals with cold blood, in which the liver is very voluminous, and appears to be more oily in proportion as they respire less: to compare the weight and specific gravity of this viscus in the same individuals; to analyse its parenchyma, as well as the bile, in some of the principal species of each order of animals: in a word, it is aware of the extent of the subject; but at the same time it knows the success of modern science; it knows the zeal of those who cultivate it, and who are destined to extend its domain; and it is persuaded, that it is time to enter on those complex questions which the phenomena of the animal economy offer, and that a solution of these grand questions may now be hoped from the united efforts of natural philosophy, chemistry, and anatomy.

• From

* From the competitors for the prize, then, it expects 1. A comparative and succinct account of the form, volume, weight, and connexions of the liver, and of the gall-bladder, in the different classes of animals, from man to insects*. 2. A comparative analysis of the bile in these different animals, particularly determining the proportion and nature of the different substances that form it. 3. An examination, in like manner comparative, of the chemical nature of the parenchyma of the liver in the same species. 4. These anatomical and chemical investigations pursued in some of the principal species of animals taken at different periods of their lives, and particularly in the fœtus and the adult. 5. The result of all these researches with respect to the functions of the liver and the uses of the bile, their relations to the other functions of the animal economy; the sole end proposed by the academy. 6. Without any thing positive and connected respecting the pathological state of the liver and bile, the writers may adduce in support of their opinions the principal alterations in the hepatic and biliary system presented by diseases, in man, quadrupeds, and birds.

* Though the academy has thought proper to fix the attention of the competitors particularly to the functions of the liver, it informs them, that, if it should receive no memoir that fulfils the object proposed, it will bestow the prize on him, who, without embracing the whole extent of the subject, shall present it with an interesting performance, or important discoveries, on some of the principal humours that concur in digestion and nutrition, such as the saliva, the gastric or pancreatic juice, or even an animal humour, which, if examined thoroughly, may throw great light on animal physics.*

The prize is 5000 l. [208 l. 6 s. 8 d.]. The papers must be sent, post free, to the secretary, at Paris, before the first of January, 1794.

ART. II. ACADEMY OF INSCRIPTIONS AND BELLES LETTRES, AT PARIS.

The literary prize for 1794 is: *To investigate the causes of the progress of arts and sciences amongst the different people of antiquity, and whether it ought to be ascribed principally to the character of the people, or the nature of their government.* The prize, a gold medal of 400 l. [16 l. 13 s. 4 d.], will be double. The memoirs must be delivered post free to the secretary of the academy before the first of December 1793.

* * A minute anatomical description is not required, but merely a general comparison of the structure, extent, and connexion of the liver. Neither is it necessary to pursue this anatomical investigation, or chemical analysis, in a great number of species. The academy proposes to the competitors to choose in the different classes of animals some of the following species, considered with respect to their anatomical differences. Of man, the fœtus, the adult, the aged. Of quadrupeds, the ape, the rat, the rabbit, the dog, the hog. Of birds, the turkey or common cock, the eagle or buzzard, the raven, the stork or heron, the goose or swan. Of oviparous quadrupeds, the salamander, the tortoise, the frog. Of serpents, the coluber, anguis, vipera. Of fishes, the ray or skate, the eel, the hippoglossus, the pike, the carp, &c. Of insects or worms, some of the larger species.*

ART. III. ROYAL ACADEMY OF SCIENCES AT GOTTINGEN.

Nov. 24. Two memoirs on the historical question [see our Rev. Vol. IX. p. 345, No. 2] were received, both of which deserve to be made public. The prize was awarded to that with the motto *Quamquam O!* to the other, of which the motto was *magis in studiis homines timor quam fiducia decet*, an honourable accessit. The names of the authors are not mentioned.

To the other question no satisfactory answers were received.

The new subjects proposed are :

1. For November 1794. As the doctrine of the composition of water, notwithstanding the great approbation it has met with in most places, still seems a subject of much doubt to those, who pay more regard to a thorough knowledge of nature, than to a certain apparent agreement of several phenomena, or a pleasing readiness in the exhibition of them, the society wishes for *new and luciferous experiments, founded on accurate measurement, by which this doctrine may be either overturned, or fully confirmed.*

2. For November 1795. *To show from the documents existing in public archives or private collections, and from printed and manuscript accounts, what and how great advantages have accrued to the German dominions of George III, from their connexion with the Hanse.*

The prize for each is 50 duc. [22l. 10s.]

3. For July 1793. *The best and most convenient method of affording the necessary relief to sick poor in a town.*

4. For November 1793. *Is any real injury to a state to be apprehended from an arbitrary dividing or lessening of farms (yet with a proportionate division of the payments and duties annexed to them), supposing it to be permitted without any restriction?*

The prizes for these are 12 duc. [5l. 8s.] each. The papers in answer to No. 3, are to be sent before the end of May, the others before the end of September in the respective years.

ART. IV. SOCIETY OF NATURAL HISTORY, AT PARIS.

Oct. 19. This society having received from an unknown hand two medals, one of gold, the other of silver, to be given as prizes to those of its members or associates, who, before the month of March next, shall have presented the *two memoirs, that, in the opinion of the society, contain the most really new things, as the establishment of some new genera and species, or interesting observations, calculated to extend our knowledge of natural history.* Conceiving, that the intention of the donor will be more fully answered thereby, the society extends the conditions to all naturalists, of every country; and thinking it beneath it to suppose, that its judgment can be suspected of partiality, it leaves it to the choice of those who send memoirs, to sign their names to them, or to write their names in a sealed billet, with a motto affixed, in the usual mode. The memoirs are to be sent, post-free, to the society's house, *rue d'Anjou-Dauphine, N° 9.* Specimens of the subjects described, or accurate delineations of them, are requested.

ART. V. Brussels. *Mémoires de l'Académie Impériale & Royale des Sciences & Belles-Lettres de Bruxelles.* Memoirs of the Imperial and Royal

Royal Academy of Sciences and Belles-Lettres at Brussels. Vol. V.
(Also under the title of New Memoirs, &c. Vol. I.)

This volume, arranged on a new plan, is divided into two parts, one dedicated to the sciences, the other to polite literature; each of which is preceded by an account of the meetings of the academy from May 1783 to July 1788. The scientific part begins with a general view of the progress made of late in the sciences, and what remains to be done to bring them still nearer to perfection: by ab. Mann. This is followed by 2. An observation of the total eclipse of the moon, Sept. 10, 1783, made at Brussels: by ab. Chevalier. 3. Passage of Mercury over the sun's disk, May 3, 1786, observed at Louvain: by Mr. Pigot. 4. Memoir on the new planet: by Mr. de Zach. In this are some remarks on the history of astronomy, respecting the planets; and some account of Mr. Herschel. 5. On the deluges mentioned by the ancients, with some physical and mathematical reflections on those catastrophes: by ab. Mann. In this dissertation ab. M. shows the physical possibility of a general deluge. 6. Dissertation on the Syrtes, or quicksands on the coast of Barbary: by the same. 7. Memoir on the crystallisation of water: by Mr. de Launay. 8. Memoir in continuation of the history of Belgic fossils: by ab. de Vitri. Ab. de V. makes some inquiries into the subject of those fossils which have been supposed to be worms, or other animals, petrified; and is of opinion, that they are stones formed in moulds petrified round animals which have afterwards perished. 9. On some extinct volcanoes of Germany: by prince Gallitzen. 10. Memoir on some mineral substances which exhibit the phenomenon of crystallization par retrait: by Mr. de Launay. From a bog iron ore crystallized in the same form as basaltes, Mr. de L. infers the formation of the latter in the humid way. 11. Mineralogical travels and observations from Brussels, through Wavre, to Cour-St.-Etienne: by Mr. Fr. Xav. Burtin. 12. On the obstacles to a better cultivation of the Ardennes, and the means of removing them: by ab. Marcy. 13. On the preservation of food: by ab. Mann. This relates principally to vegetables, various ways of keeping which a long time are pointed out. 14. On some precipitations of metals and semi-metals: by Mr. de Beunie. The experiments of Mr. de B., having colours in general for their objects, will be found highly valuable to the painter, the dyer, the enameller, and the callico printer. 15. On the infallible sign of death: by Mr. Durondeau. Mr. D. is of opinion, that putrefaction is the only certain sign of death. 16. Tables of the coins, weights, and measures, ancient and modern, of different nations, with their value; extracted from authors who have treated the subject with most precision, and preceded by a memoir on their nature, authority, and use: by ab. Mann. 17. Systematical arrangement of the mineral kingdom: by Mr. de Launay. 18. Meteorological observations made at Brussels, and some other towns of the Austrian Netherlands, from 1783 to 1788: by ab. Chevalier and ab. Mann.

In the second part we find, 1. A geographico-historical dissertation on the people that inhabited the present Netherlands before they fell under the dominion of Augustus Cæsar: by Mr. Jos. Ghesquiere. This is written in Latin. 2. Remarks on father Sirmond's account of the Gauls: by fath. Ans. Berthod. Mr. B. shows, that this celebrated

work must have been written about the year 389. 3. On the same. This relates to a manuscript in the abbey of St. Bertin, entitled *Notitia Imperii Romani*, copied from father Sirmond, with some few additions, about the year 1150, by an English monk of the name of Elias. 4. Memoir on the goddess Nehallennia: by the marq. du Chasteler. This is accompanied with an engraving of a votive tablet, dug up in a temple of the goddess on the coast of the island of Walcheren, and inscribed: *Deae Nehallenia. F. Calvisius. Secundinus. Ob meliores act (as) v (otum) s (olvit)*. The marq. derives her name from the celtic words *neal* a prince, and *lenn* water. 5. On the inventions of the Belgians: by P. J. Heylen. This is in Latin. 6. Historical and critical inquiries into the history of Herman of Saxony, earl of Thuringia, the first husband of Richilda, countess of Hainault and Valenciennes: by Mr. de Hefdin. 7. Inquiries concerning the coins of the Netherlands, bearing the names and arms of the dukes of the house of Burgundy, earls of Flanders: by Mr. Gerard. 8. Description of a funeral at Tournay in 1391, with an account of the manuscripts from which it is taken: by the same. 9. Account of manuscripts and monuments relative to Belgic history in the imperial library at Vienna: by the marq. du Chasteler. 10. Account of a manuscript entitled, Order of the banquet made in the city of Lisle, by the most high and most mighty Philip duke of Burgundy, Feb. 17, 1453, or the Vow of the pheasant; written on vellum, in 4to. and preserved in the royal library at Brussels: by Ant. Berthod. According to the ancient custom of presenting to princes and great lords a peacock, or some other noble bird, that they might make vows useful to ladies imploring their assistance: Philip and a large company of nobles vowed to God, to the virgin, to the ladies, and to the pheasant, to succour dame religion (personified on the occasion) against the Mohammedans, by engaging in a croisade. It seems, however, that neither God, the virgin, the ladies, nor the pheasant, had sufficient influence over them to make them keep their vow; for the croisade never took place. 11. Account of some manuscripts relative to the history of the Netherlands, in the public library at Berne: by ab. Lambinet. *L'Esprit des Journaux.*

THEOLOGY.

ART. VI. Frankfort. *Kritische Geschichte der Kirchlichen Unfehlbarkeit, &c.* A critical History of the Infallibility of the Church, as an incentive to a free Investigation of the Catholic Religion. 8vo. 592 p. 1792.

This is unquestionably one of the most important productions of modern theology. The author attacks the fundamental principle of the catholic religion with such powerful weapons, that every impartial catholic who reads the work must tremble for the whole superstructure. Whilst an enlightened love of truth, calm inquiry, acute penetration, extensive learning, great knowledge of history, and intimate acquaintance with the principles of exegetics, are conspicuous in the performance, its style is forceable and elegant, differing widely from the common tone of polemical divinity. The author traces the progress of the church, from its foundation by Christ, through the numerous independent communities, of which in the early ages it consisted, to the first ascription of infallibility to oecumenical councils, and

and the final establishment of that dogma. He then proceeds to a comparison of the catholic and protestant religions; and observes, that the protestants, whilst they prescribe articles of faith, maintain in fact the infallibility of the church, though they deny it in words. An examination of the arguments for the catholic dogmata concludes the work.

Jen. Allg. Lit. Zeit.

ART. VII. Sorau. *Ueber die Bundes- und Freundschaftssymbole, der Morgenländer, &c.* On the Tokens of Friendship and Alliance amongst the Orientals, in Explanation of several passages of Scripture: by J. Gottl. Worbs. 8vo. 22 p. 1792.

Mr. W. has examined the customs of the eastern nations, with regard to those things that are considered by them as tokens of a friendship contracted, and has applied them with great success in illustrating various passages of the Old and New Testaments, several of the offerings and ceremonies of the Mosaic law, and the Lord's Supper.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VIII. Vienna. *Hoffingers Vermischte medicinische Schriften, &c.* The miscellaneous medical Works of J. G. Hoffinger, M. D. first Physician to the Mines of Schemnitz in Hungary. Vol. I. 8vo. 270 p. With a portrait of the author, and three plates of an hospital. 1791.

This volume commences with the medical topography of Schemnitz. It is observable, that the miners consumption (*phthisis montana*) is very rare amongst the workmen: this Dr. H. ascribes to arsenic s being seldom found in the ore. A peculiar disease is next described. This has not been common for more than fifteen years, and within the last seven has been very frequent. The patients complain at first of an excessive pain in the legs, thighs, hips, and spine of the back, as if the bones were cutting across. They are attacked with vertigo, noise in the ears, and a throbbing pain resembling strokes of a hammer against the skull: and in most this pain increases when they lie on the left side. They are lowspirited, and averse to work. Soon after, respiration becomes difficult, the patients are fatigued and exhausted when they ascend or descend the mountains: the pulsations of the heart are accelerated, and so increased in force, that the motions of that viscus may be very distinctly perceived through the waistcoat at a considerable distance, as well as those of the arteries of the neck. To the natural complexion paleness now succeeds, in such a degree, that the insides of the eyelids, the lips, and even the palate are no longer red. This colour changes gradually to a greenish yellow, and then to a leaden hue. The flesh becomes doughy, and at length the whole habit grows edematous. The appetite, however, does not fail; and in some it increases to voraciousness: yet the sick have an unconquerable aversion to dry bread. The stools are rare and hard: sometimes the excrements are covered with an oily skin. The urine, is proportionate to the liquor drunk, but white, turbid, and fetid. The pulse is weak, small, and slow. The blood appears dissolved, purulent, discoloured. The skin is shining. Perspiration appears to be obstructed. One circumstance is remarkable, that most of the sick have a more youthful appearance.

appearance than before, and though they seem melancholy, their eyes are lively. The terminations of this disease are asthma, the consumption of miners, or dropsy: the last most frequent. It was considered as incurable, till Dr. H. discovered the utility of bark and iron in it. He gave them in the following form. Take of iron filings, rhubarb, the barks of cinchona and cascarilla, of each one dram, of honey of roses four ounces: make an electuary.

The work concludes with a plan for an hospital for the miners.

Mr. Grunwald. Journ. de Méd.

S U R G E R Y.

ART. IX. *Cöpenhagen. Die Letzte Krankheit des H. Conferenzzraths von Berger, &c.* The last Illness of Mr. von Berger, first Physician to the King of Denmark, &c. 8vo. 26 p. 1792.

Conferenzzrath von Bergers sidste Sygdom, &c. The last Illness of Mr. von Berger: by Mr. Kolpin: translated into the Danish Language, with Remarks on the Disputes and Criticisms it has occasioned: by Nic. Bötcher, M. D. 8vo. 100 p. 1792.

In the first of these pamphlets we have an account of the fatal operation performed on Dr. B. on account of a deafness under which he laboured [see p. 349 of vol. xiv. of our Rev.], given by the operator; and in the second we have many excellent remarks on the operation itself. The rarity and danger of the operation render them valuable.

Jen. Allg. Lit. Zeit.

P H Y S I O L O G Y.

ART. X. *Lettre de M. Valli, &c.* Letter from Mr. Valli, on Animal Electricity. *Journal de Physique.*

Mr. V. is at present pursuing his experiments with ardour in London, but, as he intends to publish a full account of them in a separate work, he does not here enter into them very largely. He informs us, that the nerves have at every point a principle connected with life, perishing in proportion to the contractions of the muscles, which may be considered as so many electrical discharges. This principle gradually decays also of itself; and the decay always commences at the origin of the nerves. That mode of being of the nerves, by which they have the power of producing muscular motion, that life of the nerves Mr. V. would say, is more inherent in their extremities than in their origin. But, adds he, is not that properly the origin of the nerve, which we call its extremity? Mr. V. infers from his experiments, that voluntary muscular motion is produced in consequence of a circulation of electricity: but that which depends not on the mind, being occasioned by some specific stimulus, as the motion of the heart, stomach, intestines, and the like, is obedient to some other law.

C H E M I S T R Y.

ART. XI. *Mémoire sur l'Examen chimique de la Synovia, &c.* Memoirs on the chemical Examination of the Synovia: by Mr. Margueron. *Journal. de Physique.*

The

The synovia on which Mr. M. made his experiments was taken from the ox. On its issuing from the joint it has a semi-transparency, a greenish white colour, a viscous fluidity, an animal odour, like that of the spawn of frogs, a saline favour; it renders tincture of violets green, and precipitates lime-water; its specific gravity exceeds that of distilled water. This liquor is remarkable for the property it has of assuming a gelatinous consistence after being evacuated from the joint; and repeated experiments have shown, that this new state is owing neither to the action of the air, nor the loss of the matter of heat. It does not long retain this gelatinous state, but resumes its former viscosity, becomes afterwards fluid, and deposits a precipitate at the bottom of the vessel in which it is contained. In this state it offers some different results on being analyzed: but this is not the case if it be filtered as it issues from the joint, when it does not assume the gelatinous state. Evaporated in a dry air, it gives a scaly residuum, which is mixed with aerated and muriated natron: exposed to a moist air, it soon changes, alters its colour, is covered with pellicles, and exhales a fetid odour. The synovia is miscible with water: in the proportion of one part to six it communicates to it a very perceptible viscosity. This mixture froths easily. In boiling it loses its transparency, becomes milky, and furnishes a small quantity of coagulated albumen; yet its viscosity still remains. If this mixture be mingled, either cold or warm, with a very dilute acid, it instantly becomes extremely viscous: on agitating it with a tube it loses its viscosity, becomes transparent, and there is separated a particular substance, of a glutinous nature, and having a certain elasticity: if a highly concentrated acid be employed, no separation takes place. The new substance here spoken of appears to be albumen in a peculiar state. The synovia from which this substance has been separated, still contains in solution albumen. Alcohol separates from the synovia a flocculent substance, without destroying its viscosity. From analysis 288 grains of synovia appear to contain of albumen in a peculiar state 34, of common albumen 13, of muriated natron 5, of aerated natron 2, of phosphorated lime 2, of water 232.

ART. XII. *Mémoire sur l'Examen chimique de la Sérosité, &c.* Memoir on the chemical Examination of the Serosity produced by vesicating Applications: by the same.

Finding from different experiments, that the serosity produced by blisters appeared to resemble the serum of the blood, except in having a smell of resin and of cantharides, a somewhat deeper colour, and a very slight pellicle formed by standing, which Mr. M. attributes to the drugs employed in composing the plaster, he made a comparative analysis of the two fluids, taken from subjects of similar age, sex, and constitution. The results were as follows.

	Albumen.	Muriated natron.	Aerated natron.	Phosphorated lime.	Water.
Serum.	40	4	3	2	151 = 200
Serosity.	36	4	2	2	156 = 200

The serum was the more viscous, and its specific gravity was to that of the serosity as 305 to 300.

ART.

NATURAL KNOWLEDGE.

ART. XIII. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. de la Metherie, on some Effects which ought immediately to follow the Revolution by which the Sea changed its Bed, on Earthquakes, and on the Operation of running Waters and of the Sea on our Continents since they have existed. *Journal de Physique.*

Having shown, that our continents were produced by a sudden revolution, Mr. de L. observes, there must before have existed other land, the sinking of which afforded the sea the bed it now occupies. At this period several instantaneous effects may have taken place, both in the atmosphere, and on the new lands: the former will be the subject of the following letter, the latter of this.

The pressure of such a body of water being taken off from the new land, sudden and considerable effects might be produced by the expansion of elastic fluids contained in large caverns within it, the vaults of which would now oppose to them less resistance. At this period, perhaps, a part of that dispersion of fragments of the inferior strata on low grounds, which is every where observable, took place. At this time too several volcanic mountains not mixed with other strata might have arisen: for the sinking in of some vaults would suffice to give issue to matters in fusion, which might flow for a certain period and then cease. The numerous caverns found in our mountains and hills, owe their origin to the sinking of inferior strata, not regularly followed by the superior ones; and if the places where these are found be examined, we shall perceive evident proofs, that the whole mass of strata has been thrown into disorder by irregular sinkings, which could be owing only to the formation of large vacuities under all the strata. Moreover, we have a direct proof in earthquakes, that there still exist such vacuities in the bowels of our continents; and even of immense extent: for these great phenomena can be attributed to nothing but the sudden formation of a prodigious abundance of expansible fluids, in such spaces, that the surface of the cavities bears but a small proportion to the mass of fluids contained in them, a circumstance without which no effect could take place. From this idea, the only one that can physically be formed of the cause of earthquakes, it appears at the first view astonishing, that fluids capable of shaking the mass of our strata, should cease to act without exploding any where; but this is easily explained, by supposing, that the principal fluid produced is aqueous vapour; for this fluid acts at first with violence, and is soon destroyed. This undoubtedly takes for granted considerable fires; but these the volcanoes existing authorise us to admit: such fires may exist even without eruptions; for if there were not in certain places subterraneous passages, communicating by one extremity with caverns, and ascending from these obliquely to the surface, whatever quantity of matter in fusion there might be in those caverns, we should never see lavas; earthquakes only would be more frequent, from a want of free issue for the vapours. Thus the lavas which at intervals flow from the volcanoes now existing, indicate only an increase of the quantity of matter in fusion, which increase, raising its level, causes it to flow into those passages; it is then only that expansible fluids are capable of forcing them out, even to the summit of Etna or the Andes.

If water, fresh or salt, collected in caverns situated above these just mentioned, should penetrate into them; or if these should discharge themselves into others containing water; such a quantity of aqueous vapour would be suddenly formed, as might shake the vaults of the caverns however thick: but this vapour, passing through chinks from cavern to cavern, would cool and return to water, so that nothing but an earthquake would be perceived externally. There is no circumstance of this grand phenomenon, or of volcanoes, not clearly explainable by this theory. From the apparent feebleness of these two exterior symptoms, we are led to believe, that all the grand catastrophes of our globe are at an end: and perhaps they are. But the inhabitants of the ancient world, of those lands which sinking afforded the earth a new bed, unquestionably suspected not their habitation, even when its catastrophe was at hand. The sinking of substances interior to our strata, the cause of caverns and of all the catastrophes arrived on the surface of our globe, may continue, and internal fires may increase, without any symptoms appearing outwardly, except those abovementioned; so that we know not, from any thing without, what is preparing generally or particularly within. The extinction of so many volcanoes observed on the surface, may be owing merely to the sinking of the bottoms of the caverns containing the matter in fusion, or the obstruction of the passages; and we know, that there are few countries which have not experienced earthquakes.

The ruins (*massures*) exhibited by our strata form another phenomenon deserving our attention. All the surface of our continents, when they were formed, abounded with abrupt sections of strata of every kind, not only within and without hills and mountains, but also in many parts of plains. From that period the cracked surfaces of those cliffs, ready to yield to any cause acting on them, began to crumble away; and their fragments, collecting at their feet, formed declivities against them. When this process was so far advanced, that the fall of the fragments from the parts not yet covered, did not annually extend itself over the whole surface of the talus, vegetation began to take place on it, and rendered it firm by its progress. Rain falling on this talus would pass through it if bare, would flow over the turf if covered with vegetation; thus it would be exposed to no attacks but those of torrents, formed in other parts of the mountains by waters already collected in the same channel. The talus would be acted upon by these waters when it arrived at their current; but this would only retard its fixation, as it would continue to receive additions, till it was out of reach of injury. During these secondary operations, the torrents would roll along fragments of the talus, the sole materials delivered to the action of running waters, and these they would deposit wherever they ceased to be rapid. Thus torrents, the apparent destroyers of mountains, serve only to fill up the inequalities of their beds, and quit the place of their commencement, without taking any thing from it but a little dust. Thus all the cavities, asperities, and cliffs, which our continents exhibited at their origin, tend to become effaced; and this operation is far advanced. Almost every where are to be found high lands, the summits of which still show the remains of precipices, and to the formation of the original section of which they make a part we can ascribe no cause subsequent to the birth of our continents. On comparing

paring what has already taken place, with what is still going on in this way, the attentive observer will be convinced, that this operation could not have commenced very many centuries ago. The same conclusion with respect to the age of our continents will be drawn, if we consider rivers issuing from mountains and flowing into lakes. The flat land around these lakes is evidently formed from what the rivers have deposited, and the age of some of the modern augmentations of it is within the memory of man, or at least of tradition. If we admit, that some time must have elapsed before the first land thus formed could have risen to the level of the lake, it must be granted, that the rivers at first brought down more matter to deposit, from declivities originally less firm. The way in which other rivers act in forming their beds, which, since they began to flow where a passage offered itself, they have been gradually changing, wearing away their banks in some places, against which the irregularity of their course has occasioned them to flow with violence, and filling up others with the spoils of these, shows that they cannot be of very remote antiquity; since, if they were, all these operations must have been completed, and their course smoothed. Another proof of the age of our continents may be taken from additions made to the land by the operation of the sea. In the provinces of Friesland and Groningen this is particularly remarkable. The place where this addition commences is very distinct, and the public dikes made in 1570 show how far it had then advanced. A second rank of dikes made in 1670 proves its progress during the interval of a century. Inclosures have since been made by private individuals, and augmentations are continually going on. Thus the principal effects of water on our continents agree in demonstrating, that the period of their commencement cannot be extremely remote: but a conclusion so important in geology, ought to be verified by other phenomena, which will be the subjects of a future letter.

ART. XIV. *Extrait d'une Lettre de M. de Humboldt, &c.* Extract of a Letter from Mr. Von Humboldt, at Freyberg.

In traversing the *mittelgebirge* in Bohemia, Mr. H. found very irregular columns of basalt, filled with olivine, masses of calcareous spar, horn-blende, and argillaceous marl in large masses, the colour of which was sometimes of a whitish green, at others of a yellowish gray. In one of these masses of indurated marl was observed a perfect impression of a plant, apparently of the genus *alsine* or *cerastium* Lin. This impression was three quarters of an inch long, and a little in relief. A true petrification in a substance contained in basalt cannot but be interesting to naturalists.

In the course of his inquiries concerning the art of weaving amongst the ancients, and the substances they employed for different purposes, he has made a discovery, that appears to him deserving notice. In the little treatise known by the title of *Περί Χρωμάτων*, attributed to Aristotle, the green colour of vegetables is ascribed to the light of the sun. The theory of the Greeks was nearly as follows. "There are but three simple colours, white, black, and yellow. These depend on the elements: white, on the air, water, and earth; yellow, on fire, or the inflammable principle; black, on a want of light. The mixture

mixture of the elements may occasion different colours. Thus from the conjunction of water with the rays of the sun vegetables acquire a green colour : when earth and water co-operate without the influence of light, they assume only white. On this principle the roots under ground are white, whilst those parts of the plant which rise out of the earth are green." Hence it appears, the Greeks had on this subject the same ideas as are at present supported by Messrs. Ingenhoufz and Sennebier.

ART. XV. *Recherches sur la Température moyenne du Climat de Paris, &c.* Inquiries into the mean Temperature of the Climate of Paris, to serve as a Basis for the Operations relative to the Uniformity of Weights and Measures, decreed by the Constituent Assembly, and executed by the Academy of Sciences : by Mr. Cotte.

The academy of sciences having adopted two methods for obtaining a standard for weights and measures, the measure of an arc of the meridian, and the length of the pendulum in a given latitude, at a given temperature, for the latter it has chosen that of Paris, and Mr. C. has been employed to calculate it. In consequence he has formed the following table, as a mean of a series of observations, made three times a day, during nine and twenty years, from 1763 to 1791, by one person, Mr. Messier, either at the College de France, or the Hôtel de Clugni, at Paris.

Month. January. February. March. April. May. June.

Mean heat. $1^{\circ},6$. $4^{\circ},0$. $5^{\circ},1$. $8^{\circ},4$. $12^{\circ},7$. $15^{\circ},6$.

Month. July. August. September. October. Nov. Dec.

Mean heat. $17^{\circ},1$. $17^{\circ},1$. $14^{\circ},1$. $9^{\circ},5$. $5^{\circ},7$. $3^{\circ},2$.

Mean heat of the first six months $7^{\circ},9$; of the second six months, $11^{\circ},1$; of the year $9^{\circ},5$.

MINERALOGY.

ART. XVI. *Extrait d'une Lettre, &c.* Extract of a Letter from Mr. Westrumb to Mr. Crell. *Journal de Physique.*

Mr. Lafius, during his abode at Hamburg, became acquainted with a naturalist of the duchy of Mecklenburg, who showed him a considerable quantity of fine rubies, which he pretends to have extracted from our granites. He wished to convince Mr. L., that the stones we denominate precious are not so rare as is generally supposed, and that several granites contained them, excepting diamonds of the first water. The granites which he pointed out as containing precious stones are those that are frequently traversed by isolated veins of feldspath, quartz, or other substances. This naturalist asserts too, that all granites contain metals, as gold, silver, copper, &c., which the analyses of our chemists have not yet been able to demonstrate. If this man's assertions be true, we shall soon be enabled to class the precious stones with accuracy.

ART.

ASTRONOMY.

ART. XVII. Stockholm. *Discours sur l'Importance de la Continuation des Observations astronomiques, &c.* Discourse on the Importance of continuing astronomical Observations: delivered by Mr. Melanderhielm, as President of the Swedish Academy of Sciences. 8vo. 1792.

Mr. M. is apprehensive, that the great discoveries lately made in astronomy may tend to propagate a notion of its perfection, capable of diminishing the ardour of further pursuits in that science; and endeavours to produce from them an opposite effect, by pointing out the importance of pushing them as far as possible, by long and sedulous observations.

L'Esprit des Journaux.

GEOGRAPHY.

ART. XVIII. Stockholm. *Tal om Stræmgångarne i Æstersæn, &c.* Discourse on the Currents of the Baltic: delivered by Vice-Admiral Nordenfkanckar, as President of the Swedish Academy of Sciences. 1792.

An accurate knowledge of the currents of the Baltic cannot but be useful to those who navigate that dangerous sea. Admiral N. has taken great pains to examine them, and has delivered to the academy charts of the Baltic, in which its different currents and shoals are laid down with great exactness. These we hope will soon be made public. One cause of the currents appears to be the height of the Baltic above the level of the ocean, but which appears to be diminishing, from observations made at distant periods, at the rate of about four lines and half annually.

L'Esprit des Journaux.

TOPOGRAPHY.

ART. XIX. Naples. *Guida ragionata per le Antichità e per le Curiosità naturali di Pozzuoli, &c.* A descriptive Guide to the Antiquities and natural Curiosities of Pozzuoli and its Environs: by Gaetano d'Aurora. 1792.

This work is particularly calculated for travellers. The author, who is well versed in antiquities, has corrected many mistakes of those who have gone before him; and foreigners, who mean to visit the country he describes, cannot have a better guide.

Efemeridi letterarie di Roma.

ART. XX. Lausanne. Mr. Exchacquet has just published some accurate *relievs*, in porcelain, coloured, of different parts of Switzerland. The largest, representing the lake of Geneva, and its environs, is about a foot long, and costs two louis d'or. From one of these views a coloured print, in large folio, has been made by Mr. Mechel, of Basil; and Mr. Wyttenbach, of Bern, has published an explanation of it under the title of *Explication des Renvois de l'Eстамpe enluminée qui représente la Vue perspective du St. Gotthard, &c.* "Explanation of the coloured Print representing a perspective View of St. Gotthard, &c." 8vo. 32 p. Shortly too will be published a map under the fol-

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lowing title: *Carte pétrographique du St. Gotthard, &c.* "A petrographical Map of St. Gotthard. This Portion of the central Chain of the Alps comprises the Mounts St. Gotthard and de la Fourche, the Sources of the Rhone, Rhine, Tefin, and Reus, the Valley of Urfern, the Levantine Valley, and all the neighbouring Mountains. By Messrs. Exchaquet, Struve, and J. S. van Berchem. 1791." A circumstantial description of this map is promised.

Jen. Allg. Lit. Zeit.

G E O M E T R Y.

ART. XXI. Pavia. *Memoria sopra le Curve parallele, &c.* An Essay on parallel Curves: by Father Ang. Lotteri. 1792.

Parallel curves, though not without their use, have hitherto escaped the attention of geométricians. Mr. L., known to the world by his edition of Euler's grand work, gives us here a method of finding a parallel to any regular curve, of which the equation is given. He proves, that no curve, the circle excepted, has the same equation as its parallel.

Efemeridi letterarie di Roma.

A N T I Q U I T I E S.

ART. XXII. Nuremberg. *Bernb. Fried. Hummels Beschreibung entdeckter Alterthümer in Deutschland, &c.* B. F. Hummel's Description of Antiquities discovered in Germany: published by C. F. C. Hummel (his Son). 8vo. 199 p. price 12 g. 1792.

This is a very good and tolerably full description of German antiquities. It does not extend to coins, and excludes many trifling things of little importance.

Jen. Allg. Lit. Zeit.

P I C T U R E S Q U E B E A U T Y.

ART. XXIII. Zurich. *Mablerische Reise in die Italiänische Schweiz, &c.* A Picturesque Tour in Italian Switzerland, with Etchings: by J. H. Meyer. Long 4to. 75 p. with 12 plates, and 2 vignettes. 1793.

The plates here published are all well executed, and the views are well chosen, but they are not all new. Six of them are by Mr. L. Hess. The text is merely a compilation, and intended solely to illustrate the plates.

Jen. Allg. Lit. Zeit.

P O E T R Y.

ART. XXIV. Copenhagen. *J. Ewalds samtlige Skrifte.* The miscellaneous Works of J. Ewald. Vol. IV. 8vo. 422 p. 1791.

This is the last volume of the works of a Danish poet, whom, in our opinion, none of his countrymen have equalled. The author lived to see only the first volume of the collection published, as he fell a victim to poverty and misfortune in 1781. A portrait of him, highly expressive of genius and melancholy, is prefixed to the first volume.

Jen. Allg. Lit. Zeit.

ART,

MISCELLANIES.

ART. XXV. *Copenhagen*. Our government rules us more according to the spirit of the times, than any other I know. Here we have liberty to write and speak without fear of prosecution. To feel this gives us no small satisfaction at a time when a Paine is persecuted with fury in England, and the citizens of Brussels dare not exercise the dearest right of man, freedom of speech, lest they should be knocked down *à la militaire*. The philosophical answer of our count Bernstorff to the Imperial and Prussian ambassadors must have excited astonishment in foreign countries. Even with us, probably, there are individuals, who would be as ready to sport with the blood and lives of their countrymen committed to their care as any German father of his people: but the spirit of the nation keeps them in check. This is literally true. The respectable part of the nation comprehends true liberty to its utmost extent, and, notwithstanding the obstacles arising from a constitution erected on false principles, enjoys freedom, with that love of order which is inseparable from it, and which, alas! it will be some time before France will be able to obtain. *Jen. Allg. Lit. Zeit.*

ART. XXVI. *Stockholm*. The next century will have to add the late king of Sweden to the list of royal authors. Some years before the war he had spent many of his leisure hours in writing, and always carefully locked up his papers in a chest, which, when he went to join the army in Finland, he deposited in the arsenal. After the peace he took it thence, to add to its contents. A little before his death, he directed, that this chest should be delivered to the university of Upsal, and not be opened till fifty years after his decease. In consequence it has been placed in a secure apartment in the library of that university. What it contains no one certainly knows: but it is supposed, that there will be found in it memoirs of the times, and particularly of his own reign, with the necessary documents.

Jen. Allg. Lit. Zeit.

NOVELS.

ART. XXVII. *Paris*. *Saint-Flour & Justine, &c.* Saint-Flour and Justine, or the History of a young Frenchwoman of the eighteenth Century: with a Dialogue on the moral Character of Women: by Mr. de Ferrieres. 2 vols. 12mo. 1792.

Dedicating his thoughts to the happiness of women, the object of Mr. de F. is to instruct them in the duties imposed by nature, and those enjoined them by society; their physical and moral relations to man; and the dangers, to which our institutions, manners, customs, depravity, indifference about what is truly beautiful and essentially good, and the art of seduction, so improved in our days, incessantly expose their virtue, and of course their happiness. With this view he has ingeniously contrived to interweave his counsels with an ingenious fiction, containing a sufficient variety of character, style, and event, to keep the attention awake. The examples of a Clarissa and a Julia have been employed as excuses for their own weaknesses by those who possessed not their virtues. Such an objection cannot be made to Mr. de F. His heroine loves virtue, but without guide, without protector, without principles, she falls, and is led on in spite of herself, through weakness and inexperience, from one false step to another, which, notwithstanding her remorse, conduct her by degrees to libertinism, dishonour, and death. *Mr. de Vozelle, Journ. de Savans.*